

AN
ENQUIRY
INTO THE ORIGIN
OF THE
CONSTELLATIONS
THAT COMPOSE THE
ZODIAC,
AND
THE USES THEY WERE INTENDED TO PROMOTE.

BY THE REV. JOHN BARRETT, D. D.
AND
SENIOR FELLOW OF TRINITY COLLEGE, DUBLIN.

DUBLIN:
PRINTED BY AND FOR R. E. MERCIER AND CO.
NO. 31, ANGLESEA STREET; AND VERNOR
AND HOOD, LONDON.

1800.



AN
ENQUIRY
INTO THE ORIGIN
OF THE
CONSTELLATIONS
THAT COMPOSE THE
ZODIAC

AND
THE USES THEY WERE INTENDED TO PROMOTE.

BY THE REV. JOHN BARRETT, D.D.
AND
RECTOR OF TRINITY COLLEGE, DUBLIN.

DUBLIN:
PRINTED BY AND FOR A. MILLER AND CO.
NO. 11, ANGLESEA STREET, AND VERNOR
AND HOOD, LONDON.

1800.



P R E F A C E.

THE Subject discussed in the Work which I here offer to the Public, being of no small importance, and the method employed in the investigation, being in a great measure original, seem to require that something should be premised concerning the Reasons that induced me to enter upon the Enquiry, and the steps that led thereto.

When the Champion of modern infidelity, speaks of the Volume of Creation, and pretends to set it up in opposition to those holy Scriptures, which the divine Goodness has caused to be written for our Learning, he uses a Language to whose real meaning he is an utter Stranger: and which manifests only the abhorrence he very naturally feels to a Religion which promises no impunity to Crimes, and holds forth no indulgence to the Vicious. Conscious that he can pretend no title to its glorious Rewards, his wishes are all limited to the single object of escaping, if possible, from that wrath to come, which it reveals against all ungodliness of Men.—Hence we find him eager to degrade himself to the Level of the Brutes that perish, and willing to acknowledge no other Instructor in Religion, except that which speaks to them equally as to him, or rather which in his opinion speaks to none.

As nothing can bestow comfort and consolation to such a Mind, but that which banishes the Fears of Death and

Judgment to come, it is his interest to appeal to a volume which to his apprehension is silent on these momentous concerns; and to argue himself into the belief, that the will of God revealed in the Scripture, is rendered unnecessary by such a communication, and consequently that no such Revelation has been vouchsafed.—Let us on the contrary, mindful of the injunctions of our Lord to search the Scriptures, and convinced that they alone are able to make us wise unto Salvation, make this sacred Volume our sole director in all our researches and, with undeviating steps trace out in all their fruitful train of consequences, the Truths which it teaches.—Such Enquiries will, I am convinced, terminate in proving that the most perfect conformity subsists between the truths which the Christian Religion teaches, and the Volume of Nature, when interpreted and illustrated by this unerring Guide, without whose aid we could discover no religious Truth whatever; and in particular will prove that it also displays those great incentives to obedience, Death and a future Judgment.—And hence instead of that conclusion which a Writer of the same stamp would impose on mankind, that the Truths of Christianity are to be derived from certain Figures on the Sphere: we shall be enabled to invert it, and to draw the conclusion directly opposite, which is, that the latter are to be derived from the former, and that it is only by considering what Religion teaches, we can ever hope to arrive at any rational explication of those Figures.

The first thing which suggested the possibility of succeeding in such attempt, was founded on some Observations of a Critical nature, which I had made on the Book of Psalms, while engaged in a course of study, on their meaning and application to our Lord.—From considering and comparing dis-

several passages of them and the Book of Genesis, I was led to conclude that the knowledge of the Zodiac was much more ancient than I had ever been taught to believe it.—Shortly after, I found from perusing the Works of that eminent Orientalist, Sir William Jones, additional proof of the same Fact, and had every reason to believe the conclusion well founded. To this Author, as also to the Oriental Collections of Sir William Ouseley, I must acknowledge myself much indebted.—And in the latter Work, will be found a valuable Memoir of General Vallancey, in which its learned Author, whose profound researches into the Antiquities of this Kingdom, have thrown the greatest Light upon the ancient History thereof, has adopted the same application of the xlixth Chapter of Genesis, which occurs also in the Work I now offer to the World.

The Arguments I here offer, are to be considered only in a subsidiary shape: not as discovering any new truths, but merely as placing the old in a point of view perhaps unnoticed, and thereby supplying additional confirmation to them. But their principal Advantage may perhaps be found to consist in proving that no Objections can be built upon a Phenomenon, whose cause and meaning have been most unsuccessfully sought into, and for the solution whereof no adequate hypothesis has ever been proposed.

Sensible how prone we all are to Error, and most anxious least any thing here delivered should prove the cause thereof either to myself or others, I therefore term the Work here offered, an Enquiry: and wish the Ideas therein contained to be viewed only as the best Conjectures and the most probable Hypothesis I could devise for the solution of the thing investigated. How far I have succeeded, it is for others to determine.—But I must in justice to myself assert, that my cita-

tions may be safely relied on, (with a slight exception noticed in the Errata) and that I am confident I have not suppressed any Passages of my Authors, which would appear less favourable to, or even subversive of, the hypothesis I have adopted.— Although I cannot at the same time assert that I have produced all the Evidence for the truth of my Hypothesis, which I had in my power to do, but only that part of it which to me appeared sufficient.

To point out the Errors of others, would be a task to be slighted for its Bane, and rejected for its inutility: and most unpleasing to myself, because I am convinced how difficult it is to guard against them. I have therefore not so much adopted this Plan, as entered upon the more difficult Labour of laying down something myself, on which we might erect the Fabric of our Knowledge. And I shall only add in the words of the Poet:

Si quid novisti rectius istis

Candidus imperti: si non, his utere mecum.

CONTENTS.

CHAPTER

Page

- I. *In which the generally received Opinions on the Subject are stated and considered.* 1
- II. *Further Arguments to prove the Universality and Antiquity of this Division; and which serve to shew that the Physical Explanation cannot be the true one.* 10
- III. *Concerning the Signification and Meaning of the first Six Signs.* 18
- IV. *Concerning the last Six Signs and their probable Interpretation.* 62
- V. *Concerning the Prophetical Sense of the XII Signs.* 81
- VI. *In which the same Conclusions are attempted to be established by Means of the Opinions which have been entertained, and the Practices which have prevailed among all Nations; and it is endeavoured to be shewn that they all arose from the Persua-*



CHAPTER	Page
<i>son that the Zodiac contained the Know- ledge of Futurity.</i>	122
VII. <i>In which the Mythology of Greece is at- tempted to be translated from Natural Lan- guage</i>	147
VIII. <i>In which the Objections which may be made to this Hypothesis are briefly con- sidered.</i>	172
IX. <i>In which the Uses to be derived from this System are pointed out.</i>	189



An Enquiry into the Origin of the Constellations, &c.

CHAPTER I.

*In which the generally received Opinions on the Subject are
stated and considered.*

TO discover the origin, and to assign the causes, which have given birth to a division apparently so unconnected and arbitrary as that of the Twelve Signs, has been attempted by many writers: but with a success so little correspondent to the pains they have laid out and the ingenuity they have exerted in the investigation, that an eminent Antiquarian has pronounced (Gebelin, Vol. III. p. 60,) that nothing certain had ever been offered to the world on this subject.—Moved by his authority and convinced that it is a question of no small importance, I wish to call my reader's attention to the evidence I have collected on this head; and should the opinions I have been

led to form, appear to have truth on their side, I claim no other merit than that of diligently consulting the labours of others and making a proper use of the lights they have furnished me with. But to the sacred writings I must acknowledge myself principally indebted; to them in all my researches, my chiefest attention has been directed; and this sacred volume alone, the invaluable depositary of truth unmixed with error, will be found, I trust, to furnish the clue, that will successfully conduct us through the labyrinth, in which the varying and frequently discordant accounts of uninspired writers would otherwise have involved us. Hence, if ever compelled to differ from those eminent and learned writers, whose study it has been to illustrate the Mosaic History and defend the cause of Revealed Religion, I shall do it with regret: and only in consequence of a firm persuasion, that to what I conceive the interests of religion and truth require, every other consideration should yield. To writers of a contrary description, I hold no concessions due: intitled to no respect and commanding no esteem, I shall embrace every opportunity of detecting their false reasonings, and exposing their sophistry.

And as the opinions I have formed are such as have never yet been offered to the world, and are capable of the strongest arguments in their favour; I shall first take a brief review of the opinions hitherto entertained, and state the objections to which they appear liable. I shall then proceed to trace as far as the records of History or fables of Mythology will permit me, the division of the signs: and shall then state what I conceive to be their origin and import: supporting such exposition by proofs of



every nature, and endeavouring to extract the ray of truth equally from the truths which men have preserved unto us, and from the errors into which they have fallen, which it shall be my business to point out and account for; but considering no such explanation as satisfactorily given, unless it admits of a proof also from the sacred writings.

That many of our discoveries have owed their birth to chance; and that men have often, in the division of external objects and the imposition of names upon them, been guided by blind and arbitrary caprice, and not directed by reason, are truths which cannot be controverted. But that in the division of the Zodiac, they have acted under neither of the above, is what the writer I have lately quoted, positively asserts; and is also tacitly supposed by every author who has pretended to discover their origin, and explain their meaning. The invention of the signs, has been ascribed to the Egyptians by Macrobius; Sat. L. i. cap. xxi: to the Chaldeans by Diodorus Siculus: to their Emperor Hoangti who reigned 2670 years before Christ, by the Chinese: and to the Antediluvians, particularly to Enoch, by certain Jewish and Oriental writers. According to Macrobius, the signs were so many hieroglyphics that delineated the effects of the sun in each month; consequently each sign denotes the same object, viz. the Sun, only under different situations. That we may the better see what a chimerical theory this is, let us only consider what he has said about the last of them, Pisces; finding himself unable here to trace any similitude, he tells us, that this sign was introduced to prove, that there was no part of the creation, which could exempt itself from the solar influence.

Profiting by the hint which he had found in Macrobius, that the Signs limiting the Sun's excursions were called Cancer and Capricorn, from the nature of these animals; of whom one by its retrograde motion designed the sun's apparent motion at the northern Solstice: and the other, by ascending the precipices as it feeds, was a fit emblem of the Sun, which arrived at the southern Solstice appeared continually from thence to ascend higher in the heavens; Mr. La Pluche struck out a new Hypothesis, viz. that the names given to the Twelve Signs, characterized the events that took place on earth during each month of the Sun's annual course. Thus Aries, Taurus, Gemini (for which last, following Dr. Hyde, he substitutes two Kids) represented the order in which the young of the above animals, the lambs, calves and kids, succeeded each other in birth: the excessive heat of the Sun was denoted by Leo, the Harvest by Virgo, the Equality of Days and Nights by Libra, and the sickly season of Autumn by Scorpio: while Sagittarius denoted the chase, Aquarius the Rains of Winter and Pisces the Fishery, which is best at the approach of Spring. And having observed that the Egyptian climate and its various seasons did not correspond to these signs; that, for example, their harvest was in May, before the sun was in Virgo, and that little or rather no rains fell in Egypt whose finest season was in winter when the sun was in Aquarius, he thence drew this double consequence: 1st. That the Zodiac was not invented in Egypt but derived from the East. 2nd. That its invention was of the highest antiquity, prior to the dispersion, and to be ascribed to the Children of Noah assembled in Shinar. This explanation of La

Pluche is admitted in some particulars at least, by Mr. Maurice in his *History of Hindostan*; Vol. I. P. 326, &c. who considers the Zodiac as a system of Physics, that alludes either to the varying power of the Sun, or inundations of the Nile. But while these learned and eminent defenders of the Mosaic records, are led to such conclusions, we may see the dangers resulting thence in the impious and infidel composition of Mr. Volney, styled the *Ruins*; who founds his whole scheme upon a similar basis of Physical accommodation, deriving the great truths of Religion from certain figures upon the sphere, which he pretends are merely symbolical of the successions of the seasons, and under the names of the reigns of the good and evil principles denote only the variations of Summer and Winter.

The system of La Pluche was warmly attacked by La Nauze, *Memoirs of Acad. of Inscriptions*, vol. XIV. p. 358. He reasons thus. "In times which precede the present by 4000 years, the Constellation Cancer was in the Vernal Signs, Libra in those of Summer, Capricorn in the Autumnal and Aries in the Hiemal signs. This appears from the proper motion of the stars which is 1° in 72 years. Let us take Aries; the Star, ultima Caudæ, was in 1740, 50° East of the Equinoxial point: therefore 3600 years (50×72) have elapsed since the Equinox begun to enter the Constellation Aries; consequently 4000 years ago, it would have been in no part of Aries, which therefore was then in the Hiemal Signs. At such a period, the Pleiades were in or near the Equinox, and the Constellation Taurus opened the year." The error of La Pluche consists then, in his

having had no respect to the precession of the Equinox, but supposing that the signs corresponding to the various seasons were the same at the distance of 4000 years back as they are at the present. I might add other objections also, which I shall however reserve to another chapter, as the above contains a full confutation.

Having overthrown the system of La Pluche, Mr. La Nauze proceeds to establish his own; which system differs from the preceding, only as to the time of the invention (which he states to have taken place in Egypt in 1400 years A. C. and in Greece 939 years before the same æra or in the time of Chiron) but not as to the reasons of denomination. The last he assumes the same as La Pluche, and concluding that the Zodiac was then formed when the constellations corresponded to the signs with the greatest exactness; investigates the time to be as before mentioned: Every thing therefore that I shall hereafter adduce, and which proves the antiquity of the Zodiac to be not less than what La Pluche supposed it, will prove also that the reasons of the denominations cannot have been truly assigned by any such hypothesis, and consequently overthrow the system of La Nauze, which is built thereon. La Nauze further observes, that the division of the Zodiac into 360 degrees corresponds to the year of 360 days; which form he says was first introduced in Egypt 1400 years before Christ, where a year of 354 days had originally prevailed. But the contrary of this assertion is made out by Freret, who proves the year of 365 days to have been discovered in Egypt in the year 2782 before Christ, and to have then succeeded the ancient year of 360 days. His argument is this: from Censorinus, a Sothiacal Pe-

riod appears to have commenced in Egypt in the year 138 of our æra; the preceding period must have therefore begun 1461 years earlier, or in the year 1322 A. C. And this coincides with what we read in Clem. Alex. that the Exodus happened 1668 years A. C. and 345 years before the renewing of a Sothiacal Period. And as the period was only renewed then, we must ascend through an equal space of time or to the year 2782 A. C. for its first invention; which is confirmed by Manetho, who says (vide Syncellus) that the year in which the shepherds made themselves masters of Egypt, and which was the year 2082 A. C. was the 700th year of a Cycle. These conclusions he confirms from a consideration of the Nabonassaræan year; whose commencement being fixed to Feb. 26, in the year 747 A. C. and at its original institution in Egypt having taken place at the rising of Canicula or 20th July, must have regressed 144 days or 576 years, which added to 747, gives the same number as before.—Nor was this form of year of 365 days less ancient among other eastern nations. The Persians had a cycle of 1440 years which they formed thus. Their year consisting of 360 days and 5 Epagomenæ, it is evident that in 120 years they gained a month of 30 days; and in 1440 years twelve such months. Freret having found that the year 632 of our æra, was the year 961 of such a Cycle, places its commencement 329 years before Christ. And as it was not then first instituted, he ascends through an equal period to the year 1769 before Christ, when Gjemshid, author of it flourished: or even through a double period to the year 3209.—And while these arguments prove the antiquity of the year of 365 days, they serve to

shew also how very ancient must have been the year of 360 days, of which the former is confessedly the correction; as appears from that curious tradition preserved by Plutarch, that Mercury won from Luna the 72nd part of each day, and from them composed the 5 days added to the ancient year of 360 days, on which days the Deities of Egypt were born.—But all these conjectures are reduced by the sacred historian almost to certainty, as there appears the greatest reason to conclude from his narrative (vide Gebelin, vol. III. p. 121) that the year of the Deluge was a year of 360 days. On this subject Petavius thus expresses himself: *De Doctrina Temporum*, Tom. II. p. 12. “Scaliger, Patriarchis tempore diluvii
 “*anni formam tribuit in quâ menses XII sunt tricenarii*
 “*et iis adjecti quinque dies. Hæc sententia non est ex*
 “*omni parte probabilis.”* He afterwards adds, “*Pro-*
 “*peniores sumus in eam conjecturam ut et tricenarios*
 “*fuisse menses et appendices 5 vel 6 plures aut pauciores*
 “*dies accessisse arbitremur. Est enim antiquissima illa ratio*
 “*menstrua intervalla diebus 30 definiendi.”* And this would naturally have been the measure of a month; for its length would have been determined by the space between two conjunctions, which being 29 days 12 hours, they would have considered the new month to commence on the 30th day after the commencement of the former: and the month of 30 days would have as naturally introduced the year of 360 days. And Newton proves the ancient calendar year of the Greeks, Latins, Hebrews, &c. to have been of twelve months, each having 30 days. That the most ancient year in use among the nations that were formed after the Flood, was of 360 days, has been proved by Des Vignoles; and Whiston

in his Theory of the Earth, maintains that in the Antediluvian world, not only the civil year but also the solar and lunar years were exactly commensurate to each other, and each 360 days. To him therefore I refer.

From all the above we may see what credit is due to the assertion of La Nauze, with respect to the time of this invention, and may argue against him thus on his own principles. The division of the Zodiac into 360 degrees, corresponds to and implies a form of year of 360 days; but this form precedes the deluge, and was succeeded by that of 365 days, near 3000 years before Christ; the invention of the Zodiac therefore precedes that era by not less than 3000 years, and probably was antecedent to the deluge: which also was the opinion of Whiston, p. 169.—And consequently the error both of La Pluche and La Nauze consists in the relation they suppose between the signs and the seasons, whence the signs as they think received their denominations, and in the physical explanation founded thereon; an error into which many other writers have also been betrayed, and which is the basis of that impious and absurd scheme, which some late French writers have endeavoured to advance.

CHAP. II.

Further arguments to prove the Universality and Antiquity of this Division; and which serve to shew that the Physical Explanation cannot be the true one.

AMONG the ancients we find mention of three spheres, the Perfic or Chaldean, the Indian, and the Barbaric or Grecian; they are enumerated in an extract from an unpublished work of Abenezra referred to at the end of Scaliger's Manilius. From this author, p. 505, as also from Epiphanius, p. 35, we learn the names of the twelve signs among the Hebrews to be as follows:

טלה Agnus — שור Taurus — תאמיים Gemini —
 סרטן Cancer — אריה Leo — בתולה Virgo. —
 מאזניים Libra — עקרב Scorpius — קשת Sagittarius —
 גדי Capreolus — דגים Pisces.

Epiphanius adds, that the Pharisees, "qui Fato et Astronomiz plurimum tribuebant," translated these names from Greek into Hebrew, and further observes "a quibus in mundum impietatis propagata sunt semina." A fact this, whose truth we may justly question, when we recollect that two of these signs seem expressly mentioned Isaiah xl. 15. "Behold the nations are as the drop of the bucket, and the small dust of the balance;" that in Ps. xix. the Zodiac is expressly called the Tabernacle of the Sun,

whose motion from one sign to another is compared to a bridegroom going from his chamber, in same manner as the ancient astronomy called them the houses of the sun; which language occurs also Hab. iii. 11. where the habitations of the Sun and Moon are spoken of. But the fullest proof that the Hebrews were well acquainted with the Zodiac and its divisions, we may derive from the book of Genesis. This informs us xxxvii. 9. of a remarkable dream which portended to Joseph, his future grandeur, and was so understood by both his father and brethren, and made an impression on his own mind xlii. 9.—That the eleven stars there mentioned were the eleven signs, (Joseph himself being the twelfth,) is not only the opinion of an eminent commentator, Drusus; but seems put beyond all doubt by the circumstances of their being connected with the Sun and Moon. And when after many years had elapsed, the Patriarch about to die bestows his blessings on his children, Gen. xlix, it is worthy our notice to observe how much he alludes to this dream. Taught by the divine promise that the seed of Abraham should be as the stars for multitude, Gen. xv. 5. xxii. 17, he every where introduces comparisons to these asterisms to foretel their future fate. Thus Reuben is as water, Simeon and Levi as twins, Judah as a lion, Naphtali an hind (אֵלִי אִרְיֵה) Dan is a serpent biting the horse's heel and causing him to throw his rider, in which there is a plain allusion to the two contiguous signs of Scorpius and Sagittarius. And so striking was the coincidence which a learned man, whose name is not handed down to us, thought he perceived between the sons of Jacob and the twelve signs, that in a paper communicated to the Acad,

of Inscriptions, vol. V. he pretended that the origin of the asterisms was to be derived from thence; a conclusion deservedly rejected, because his observation goes only to prove, that they were well known at that time, that is not less than 1728 years before our era.

In confirmation of the above ideas, we find in the Book of Job, mention made of several constellations; but those which would naturally have been first formed are those of the Zodiac from their essential use in adjusting the motions of the luminaries. And does not an attentive consideration of the sphere itself favour the same opinion; where we find the Zodiac completely distinguishing the two hemispheres so that no constellation intersecting it, has one part in the N. and the other in the S. hemisphere; a circumstance which seems to arise from the stars in this circle having been the first arranged into asterisms? And do not all the various images seem rather to be referred in their disposition to a pole which is that of the ecliptic, not that of the equator?

Accordingly we find the Zodiac expressly mentioned by Job under the name of Mazzaroth, which Schultens translates, signifer; and alluded to in Job xxii. 14. where God is described walking thereon, as in Isaiah xl. 22. he is spoken of, as sitting thereon.

Let us next turn our eyes and fix our attention on those important additions to the stock of human knowledge which we owe to the learned labours of the Asiatic Society, and its late president. In a paper, *As. Researches*, vol. ii. p. 289. Sir W. Jones informs us that the same division which was received in Greece, prevailed also in India; whose sacred books, the antiquity of which he

estimates to be not less than of 3000 years, mention the twelve signs agreeable to their order and names on the Grecian sphere. From this curious fact he pronounces that the reasonings of Newton on the origin of the sphere are mere visions, and infers that both Greeks and Hindoos derived their knowledge from a common source, without borrowing from each other; that some nation from whom they had a common descent were the inventors of the sphere, the discovery of which must consequently have preceded the Dispersion. Nor has this knowledge been confined to India; it has travelled to the remotest parts of the east, for the Missionaries in their late Voyage to the S. Seas, p. 340. assure us that the rude natives of Otaheite have names for many of the fixed stars; and what is more singular, their names and the account of them in many instances resemble the Grecian Fables; they have the Twins or two Children, their Castor and Pollux, &c. —I acknowledge indeed that among those nations whose religion has been Shamanism, a division of the Zodiac somewhat different has taken place, whose images are thus stiled Mus. Bos. Tigris. Lepus. Draco. Serpens. Equus. Ovis. Simia. Canis. Gallina. Porcus. Such are the Tartars, Japanese and Siamese. But still the same number is retained, the signs are living animals, some of which are the same as in those of Greece and India; and there is a difference between the various nations that use this Zodiac with respect to some of its signs. Compare that of Siam given by Loubere, vol. ii. p. 78. with that of Japan, in Kämpfer, vol. i. p. 156, or of the Tartars in Hyde de Rel. Vet. Pers. p. 225. —Nor do I find any proof of the antiquity of this division except

in an ancient monument found at Rome in 1705 by Bianchini and represented in Gebelin, vol. iii.—On this Antique, Tigris is represented as corresponding with Aries, &c. and in the place of Serpens, is a Crab exhibited.—Hence we may justly consider this latter Zodiac as only a variety and corruption of the former.

Having thus found among so many nations, and those not less varying in their institutions and manners, than they are removed in distance from each other, an agreement so wonderful in a matter evidently arbitrary, and depending upon human will; can we doubt that there must be some adequate cause which could move them to conspire so remarkably, and produce so notable an effect. And this can be no other than the division having originated while mankind formed the members of one great family. I shall therefore now proceed to state the further conclusions we may with some probability form on this head. That the knowledge of the sphere preceded the deluge is the opinion of many learned writers. Brucker Hist. Crit. Phil. Tom. vi. p. 56, has to this purpose expressed himself. "*Quorum utrumque suo modo inter se conciliari posse putamus. si statuatur diu ante Diluvium, in tanta hominum longevitate observato siderum Zodiaci cursu, signa homines eorum invenisse, sine quibus nec de anni conversionibus nec de agrorum cultura quicquam constitisset, quanquam definiri nullo modo queat, quibus illa signis et imaginibus distincta fuerint.*" And Mr. Maurice, Hist. of Hindostan, vol I. p. 304, adopts same opinion. "*It is a circumstance exceeding probable, but by no possible means to be proved, that the Antediluvians had formed a Zodiac, for the*

" general mensuration of time, the purposes of civil life
 " and agriculture, and the periodical calculations of re-
 " ligious solemnities. It can scarcely be imagined that
 " society could exist in order and harmony, without this
 " improvement." And P. 334. " concerning an Ante-
 " diluvian sphere we may conjecture much, but can
 " know nothing certain. That such a sphere existed is
 " a circumstance extremely probable. The first most
 " awful and calamitous event that ever befel mankind
 " was doubtless commemorated upon that sphere by some
 " allegorical representation, and I am persuaded that if
 " we attentively examine the oldest constellations, we
 " shall find some remnant of that as well as other ancient
 " traditional doctrines." Does not the Bow of the Lord
 placed in the cloud as a sign of the covenant between him
 and every thing living, give some room to suspect that ce-
 lestial appearances like the asterisms, were not unfamiliar
 to the restorer of the human race and that he was well ac-
 quainted with one who was armed with a bow; and that
 such arms were justly to be ascribed to the Supreme? Do
 not the Antediluvians appear as well informed of weeks,
 months and years (Gen. vii. 4. viii. 10. 12.) as accurately
 as these portions of time were known for some centuries
 after the flood? And that they had made a great profici-
 ency in astronomical knowledge appears from the curious
 fact that they were possessed of a cycle of 600. years: a
 fact whence some have been inclined to remove the crea-
 tion from the time of the flood further than the Mosaic
 accounts will permit, without considering that the first
 men might have owed this knowledge to the teaching of
 revelation.—Conformable to this, Jewish authors (Hot-

singer *Smegma Orient.* p. 239.) ascribe the discovery of the twelve signs to Enoch who was the seventh from Adam and coeval with him. "Primus dicitur literas et "Cæli cognovisse Schemata." And, p. 241. "Ex quodam "Ægyptio Scriptore observat Elmacinus, Enochum cum "exaltatus fuisset in cælum, mensum esse orbem cælestem "circularem et cognovisse *Judæorumque*." The Orientals stile him Edris, a name perfectly similar to Dyris, which last has been ascribed to Atlas the inventor and supporter of the sphere in the Grecian Mythology.—And Diodorus relates L. 3. p. 194. that Hesperus son of Atlas excelled his brethren in every virtue; and that having ascended Mount Atlas to view the motions of the stars, he was thence hurried by violent winds and became invisible; an history very similar to that of Enoch.

Let us now suppose (as we might very naturally do from Gen. i. 14.) that the Zodiac was known to the parent of the human race; I would ask of what images could we believe it to consist? We can only answer, of those which represented the objects that surrounded him; of those animals with dominion over whom he was invested, to whom he was connected by a common nature, on whom he had bestowed names, and the ideas of whom were the first that entered his mind. Now this is the case exactly of these asterisms; only one of them, *Libra*, appears artificial; the use of which however is very ancient, as it was known to Abraham, Gen. xiii. 16: and to Job: and its invention is ascribed by Josephus L. i. ch. 3. to Cain. To a Zodiac thus formed, how unlike is that invented by men who are advanced to some degree of civilization though even

rude: this we may see in that of the Mexicans, given by Clavigero, vol. i. p. 290, 457; in the latter there is scarcely any image borrowed from nature; they almost all suppose some progress in art and allude to some state or institution of society: and they are all complex and compounded representations, such as evidently imply a comparison and combination of ideas. And the inference I would draw from all the above is this; that since the antiquity of the Zodiac may upon good grounds be traced to so great a distance, it is impossible that the physical explanation given by La Pluche and La Nauze, of which Gebelin says, that La Pluche has satisfactorily shewn the relation of the signs to the seasons, and which all the world seem to have admitted, can be true. But I shall consider in another place, the further objections to their systems; and shall now proceed to deliver my own explanation.

CHAP. III.

*Concerning the Signification and Meaning of the first
SIX SIGNS.*

WHATEVER opinions we may be induced to adopt with respect to so early an origin of the Zodiac, or however disinclined to attribute to it an antiquity which would carry it up to the first race of men, yet there can I suppose no doubt remain that its origin precedes all history and the existence of every civil institution; that it is prior to letters, and thence the memory of its institution lost in the abyss of time; and that, if it be a human invention at all, it belongs to those ages when the thoughts of men were painted by hieroglyphics or sensible symbols. Were this the case, it would seem to argue, that the asterisms thereof are significant, and only so many hieroglyphics; a conclusion confirmed by what the historian of Hindostan has observed; viz. that Cancer, Libra and Aquarius are frequent Hieroglyphics on the monuments of Thebais; and by the remark made by La Pluche, vol. i. p. 21, that the same thing is true of Aries, Taurus, Cancer, Leo, Virgo and Scorpius. And in what other light indeed have all writers considered it, when they have seen in it only a kind of rustic calender formed for agricultural purposes? Such sense Gebelin admits, vol.

ii. p. 383: in these words "In like manner the signs of
 "the Zodiac were designed by animals, or by symbols
 "which really denoted not the animals but the country
 "employments to which they had some relation." When
 thus we find it considered by all who have treated on the
 subject, and that it is capable of being traced back to a
 period when sensible images painted ideas, and religious
 truths particularly, were described under the veil of hieroglyphics, we are justified in seeking out its meaning; especially if such enquiry can add to the stock of knowledge, or serve the cause of truth and religion. A late writer (Kett, History the Interpreter of Prophecy, Vol. iii. p. 328.) seems sensible of the advantage of such enquiry. "Let them, says he, consider with particular
 "attention the Chaldean sphere, recording as it were, the
 "earliest annals of the world first written in the heavens.
 "Then search the earth for testimony, for the earth bears
 "constant witness to the truth of the Mosaic history."

Now this Hieroglyphic is contained in the following XII. signs: the RAM, the BULL, the TWINS, the CRAB, the LION, the VIRGIN, LIBRA, the SCORPION, SAGITTARIUS, CAPRICORNUS, AQUARIUS and the FISHES. Of the first six I shall treat in their order in this chapter.

It has been made the subject of frequent and eager enquiry, why ARIES or the RAM, has in all the ancient spheres, the Greek, Indian, &c. been made the first of the signs. *Ἀργυρεῖον δὲ ἀπὸ Κριδο λαμβανόντων τὴν ἀρχὴν* says Theon upon Aratus, p. 69. This however will soon cease to excite our wonder, in case we shall find, that this sign is the symbol of the DIVINE BEING, or rather of a certain Act of his, viz. the Providential

Care and Universal Government, which he exercises over all his creatures and the works of his hands; and of the relation which he bears to them as their all-powerful Father, their Creator, and gracious Preserver; so that it is a symbol not in an absolute but merely a relative sense; and implies only a certain act of his, which act, as it can only arise from him, necessarily leads the human mind to him as its author. The reasons for this opinion may be as follows.

1st. Scripture every where represents the relation of men to God, as that of his people and the sheep of his pasture, and this where it celebrates him as the Creator of the world and the Lord who hath made us. Vide Pf. xcv. 7, &c. c. 3. In Pf. xxiii. 1, 2. David calls the Lord his shepherd, who makes him lie down in green pastures. And when he goes astray, Pf. cxix, 176. describes himself as a lost sheep. Under which image Isaiah liii. 6. describes the degenerate Jews, and Christ says the same thing, Matt. x. 6. xv. 24. The Lord is the shepherd of Israel who leads Joseph like a flock, Pf. lxxx. 1. Christ is the shepherd that was to be smitten and his sheep scattered, Zech. xiii. 7: and that lays down his life for the sheep, John x. And his pastoral office is described by Isaiah in nearly the same words. We ought next to consider who is the *natural* shepherd of the *real* sheep, and whom has the Author of Nature made the Father of the flock and invested with the tender office of leading them to green pastures, and of watching over them, and who is it whom they all naturally follow after, in same manner as the human race ought to observe and obey their father in heaven: and who is this but the

RAM? Therefore in the language of nature and scripture combined together, the relation of the author of nature the God and Father of us all, to all his creatures, the works of his power and productions of his wisdom, will be the same as that of the ram to the sheep: and consequently the **RAM** will be the symbol thereof.

2ndly. Let us now consult the lights we may derive from profane authors on this subject. The Being whom they considered as the Supreme, was worshipped under this very symbol, by the Ammonians, in Egypt and over many parts of the East.—Herod. L. ii. "Ἀμμωνὶ γὰρ Ἀιγυπτίοι καλῶσιν τὸν Δία.—Euf. Pr. Ev. L. iii. 3. Δία ἱεροῦ τινὸν Ἀμμωνα προσπαρονοῦμενον.—Orig. in Exod. Hom. iv. Hammonem Jovem in Ariete venerantes.—Min. Felix. Jupiter cum Hammon dicitur, habet cornua.—Macrobius Sat. L. 1. Cap. xxi. Hammon arietinis pictus cornibus. Lucan. ix. 513. Stat corniger illie Jupiter, &c. et tortis cornibus Ammon.—Ovid. v. 326. recurvis Nunc quoque formatus Libys est cum cornibus Ammon.—Grotius in Aratum. P. 50. "Alii hunc (scil. Arietem) esse Jovem "Ammonem dicunt ut Hyginus et Isidorus, Cap. lxx. "in Mathematicis." Proclus on the Timæus of Plato. "The Egyptians had a singular veneration for the Ram, "because the image of Ammon bore his head." Herod. Euterpe xlii. "The Thebans say that Jupiter consented "to be seen by Hercules, who had entreated such favour; and that a Ram being killed he put on his fleece, "and so appeared to Hercules, whence his image was "represented with a Ram's head." Diod. Siculus L. i. P. 22. "It is related that Ammon had a Ram's head "because his helmet bore this ensign; or as some say,

“ he really had horns.” Martianus, “ Ammon apparuit
 “ cum Arietinis cornibus et lanicio vestimento et fitien-
 “ tibus undam fontis exhibuit.” And another says, “ Ju-
 “ piter arietina forma, vel umbilico tenus (Curtius L. iv.)
 “ arieti similis, cultus : quod hic, Libero patri, exercitum
 “ ducenti fiti fatigato, et Jovis patris imploranti auxi-
 “ lium, statim viso Ariete, fons exiluit arenis.”—Indi-
 caturi calorem mundanum, Arietem pingebant. Abenephi
 apud Kircher, Oed. Æg. Tom. iv. P. 113.—Et ibidem
 ex Rabbi Jehuda in Libro Zohar. Ægyptii adorabant
 Signum Arietis, igne armatum. Hyde de Rel. Vet.
 Pers. P. 98. In Lybia apud Ammonios, Jupiter coleba-
 tur sub forma capitis Arietini.

Thirdly. The natural wants of men render society ne-
 cessary to their well being, while the variety of talents
 which they possess, qualify them remarkably for such a
 state. Among these talents, language or the power of
 exciting ideas is the principal ; and this is capable of be-
 ing effected two ways, either by the things themselves
 or their representations, which are hieroglyphics, or se-
 condly by words, the artificial signs of those things. As
 then in both these cases, the same effect is produced viz.
 the exciting of the same idea ; and that may be done
 equally either by the symbol or the word, we might na-
 turally be led to suspect, that a very near connexion be-
 tween these two methods subsists. To shew the existence
 of such connexion, I shall produce a few instances : Plut.
 de Is. et Os. The word Osiris denotes many eyed : and
 to represent him their king they paint an eye and a scep-
 tre. Horapollo, P. 10. To denote the soul, the Ægyp-
 tians paint an hawk, because in their language Baieth is

an Hawk; and Bai signifies the soul. Same author, P. 52. tells us, that to denote the Ægyptian letters, or a sacred scribe, they paint ink and the instrument by which they make bread; signifying that they who have a plentiful supply of this necessary article will apply to letters and study. Now the word which signified learning, was, he says, Sbo, which denoted also plenum alimentum.

Again, the serpent (whose Heb. name is קֶסֶף) is in scripture a symbol of life. Numb. xxi. 8. John iii. 14, 15. And Moses tells us Eve was so called because the mother of all living. Here the verb חָיָה, which is found perfectly resembles the former word, differs little from the verb חָיָה which signifies vixit. Gebelin remarks the similitude of לֵב Cor. לְבִיא Leo, and לְאֵם terra arida et montana. From them he concludes the relation of words and symbols; and infers that we may find the sense of the latter by comparing them with the corresponding words.

I next apply these observations to the matter in question; and cannot avoid remarking the near coincidence of the two Heb. words אֱלֹהִים Deus and אֱרִיעִים Aries. Connected with these are the remarks I have to offer on the name Ammon. For this word many derivations have been offered; from אֲמֹנִי Arena; or from חֲמָה Sol or Ham son of Noah, which last Vossius de idololatria prefers. From a passage in Nahum. iii. 8. I am inclined to believe it should be written with the letter aleph; and so we find it written in the Coptic in Kircher. When we have thus written it, we shall find in it all those descriptions which the Almighty gives of himself. Thus he styles himself long suffering and of great mercy; and

one signification of the Syr. word ܕܢܐ is tardus segnis. Again he is stiled Shaddai, or Almighty, as it is supposed. But it might be derived from the word signifying Uber, and therefore might denote his supplying all things living with plenteousness. Now the above mentioned Hebrew word signifies also nutrio. Again he is stiled a God that hides himself; no man can see his face and live, *Exod. xxxiii. 20.* No man hath seen him at any time, *John i. 18.* *Pf. xviii. 11.* He made darkness his secret place — *I. Kings viii. 12.* The Lord said he would dwell in thick darkness. Now Manetho tells us (*Plut. de Os. et If.*) that in the Egyptian language, Amun meant absconditum. Again, he is stiled the God of Truth, the only true God, to be worshipped in truth: and his truth is every where celebrated in the Psalms and said to endure from generation to generation. And in *Deut. vii. 9.* he is called אֱלֹהֵינוּ a faithful God. But the above mentioned verb signifies in Hebrew verax esse.

From these remarks I should think it no improbable surmise that in the early ages of the world, this name Ammon might have belonged to the Supreme Being, although afterwards abused to the purposes of idolatry, whose custom it was to apply the names, characters, and attributes of the true God to false or imaginary beings: as we find done in the name Jehovah, whose relation to Jove which was borrowed thence can be scarcely doubted.

Fourthly. Let us next consider how Scripture describes the Supreme Being. He characterises himself as a jealous God, and *Exod. xxxiv. 14.* says, the Lord whose name is Jealous. Conformable to which, scripture every where terms idolatry or the revolting from him, by the

name of adultery. But Pierius tells us, p. 122. the Egyptians made the ram the symbol of Ammon, to be the symbol of jealousy and rivalry.

Again, Daniel vii. 9. describes the ancient of days as having his garment as white as snow and the hair of his head like pure wool. And here I shall cite a passage from Grævius in *Lectio. Hesiodæis. Theog.* 499. "Mos fuit Veterum, ut ornarent Deorum Statuas Tempa et Aras, lanâ: Sic Plutarchus in *Theseo*, ramum ex oleâ sacrâ decerptum, ἐξ ἑλίου λευκῆ κατισταμμένης ait. Sic solebant Lares lanâ cingi: et fores ac aræ laneis vitis ornari cum rem sacram essent facturi. Sic Plato Homerum ex republicâ ablegans, non ablegat ut sceleratum sed ut divinum et dignum qui instar Deiungeretur et lanâ coronaretur." And in the Grecian Fables, Pan deceives Luna, under the assumed form of a ram with a white fleece. Thus we see both sacred and profane writers agree in attributing to the Supreme, or to him whom they regarded as such, wool, the vestment and covering of the ram.

In every part of scripture horns denote power: they may denote also rays of light, the same verb signifying *luceo*. And in *Hab. iii. 4.* They are described as proceeding from his hand. They may then be applied to him, either as emblems of power, or of that glory with which he clothes himself as with a garment, *Pf. civ. 2.*

Again, Grotius in *Aratum*, gives us an ancient representation of this sign. A circle of stars, surrounds the ram; which circle is the Zodiac. Now *Job xxii. 14.* and *Isaiah xl. 22.* describe the Lord as sitting or walking upon this circle.

Fifthly. Let us next consider the abstract signification of the ram in the language of nature. The writers of hieroglyphics always explain rams to denote princes or sovereigns. In Homer—a King is called, shepherd of the people. Artemidorus.—Per Arietes intelligendi sunt principes, reges.—Bas. in Hexaem. Hom. vi. Sub Ariete natus erit grandi et elato animo, *ἐν τῷ ἀριετὲς ὁ βασιλεὺς*. Manilius.—Aurato Princeps Aries in vellere fulgens. In this light then it might perhaps be no improper symbol to represent the universal Sovereign or Lord of all, in his relation to his creatures.

The second Asterism is TAURUS, the BULL. That this is the symbol of the OCEAN that covered the earth, or even of the earth itself in its chaotic state, before the Almighty ordered the waters to be gathered into one place and the dry land to appear, is what I now proceed to show.

First. That the earth was originally in a liquid state in a great measure, is a truth, which revelation assures us of, and all our researches in Natural Philosophy fully discover. Now the attributes of the ocean are strength, impetuous motion, an immense extension and a bellowing noise, (Ps. xli. 3.—lxv. 7.—Job xxxviii. 8—11) all of which seem to be properly expressed by the Bull. Virgil has his fortes invertant Tauri; and Horapollo L. i. p. 58, witnesses thus of the Egyptians. Fortitudinem innuentes, Taurum pingunt. For the Hebrews we find אֲבִיר fortis et synecdochice Taurus; whence perhaps the God Apis derives his name, only by a change of the last letter. The epithets of the sea generally relate to the noise of its waves, and Neptune is stiled Μυκητής, i. e. Mugitor.—

Plutarch *Quæstiones Græcæ* xxxvi. "Poetæ dicunt bubulo
 " pro magno, sic βούπιν Poeta dicit magnis oculis præditam,
 " βουυδίας qui gloriose se jactat." Here the Bull denotes
 any thing great and the Ocean is confessedly the greatest
 object on the earth.

The poets paint Oceanus with the head of a Bull,
 and Euripides stiles him Ταυρόκεφαλος, *Orest.* 1380. Both
 Homer and Hesiod stile Ocean ποταμός: and all poets
 represent rivers with the heads and horns of Bulls,
 Horace has Tauriformis Aufidus; and Virgil, Rhenus bi-
 cornis. One commentator says, Ταυρόκεφαλος vocant flu-
 mina Græci, quæ cum cornibus pinguntur, quia mugi-
 rum habent velut Boves. And Festus, Taurorum specie
 simulachra fluminum quia sunt atrocia velut Tauri.—Phur-
 nutus.—Fluvios cornutos et tauricum intuentes pingunt,
 Pierius.—Cornua fluviis tribuuntur ab eorum lapibus flex-
 uosis. Hence the Bull is the animal sacred to Neptune
 and the victim to be sacrificed to him, Homer *Ody.*
 iii. 4. *Iliad* xx. 404. Virg. *Æn.* iii. 118.

Secondly, D'Hancarville has noticed a vast variety of
 ancient monuments of every country, in which the Ox
 is represented in the act of butting with his horns upon
 an egg. From him I transcribe the following remarks.
Vol. i. p. 65. " We see this emblem at Meaco in Ja-
 " pan, in a temple called from its form, the Temple of
 " the Ox. He there stands with his forefeet on an egg
 " of enormous size which he attacks with his horns,
 " while his hind feet rest on stone and earth mixed to-
 " gether, under which and the egg appears much wa-
 " ter. But according to the Cosmogony of Japan, the
 " world before the creation was inclosed in a great egg,

“ the shell of which was brass: with this egg the world
 “ drove on the water, till the moon by her piercing
 “ light drew up some of the bottom thereof, which
 “ afterwards growing together became earth and stone;
 “ on which the egg lay fast; and the Ox finding it,
 “ butted so violently against the brass shell, that break-
 “ ing it the world issued forth. Conformably to this, Or-
 “ pheus represented the Chaos under the form of an
 “ immense egg. *Recogn. Clem. in Coll. P. P. Tom. i.*
 “ p. 589. The egg of the Chaos divided into two, is
 “ to be seen on a medal of Syracuse, whose reverse ex-
 “ hibits the Ox in the same attitude as at Meaco, and
 “ placed between two dolphins, the symbol of water.
 “ More than 600 medals of different Greek cities bear
 “ the same emblem impressed, and constantly represent
 “ the Ox as is done in Japan.” To explain this symbol
 I must observe, what hieroglyphic could more aptly
 express the Ocean, which by being subject to alternate
 flux and reflux did thus strike on the solid globe as the
 Bull butts on the egg with his horns, of which D’An-
 carville seems in some degree sensible, vol. i. p. 71. when
 he says, this Ox, the first symbol of the act of creation;
 although he generally supposes the Ox to represent the
 Almighty Power of the Supreme Being, and thus con-
 founds the cause and the effect, the Creature and its Great
 Creator.

Thirdly. The ocean which covered the earth, was that
 which probably, under the direction of the Divine Power,
 fitted it for the production of fruits and rendered it fer-
 tile, as the Nile, also called Oceanus, did Egypt. *Diod.*
 l. i. p. 17. And hence Thales, prince of the Ionic sect,

who borrowed his system from Egypt, taught that ocean or water, was the principle of all things; and God, that Mind which formed every thing out of water. Cicero de N. D. l. i. c. 10. But from the remotest antiquity the Egyptians consecrated the BULL, as the symbol of fecundity. Savary, vol. ii. p. 342. The Greeks followed this in their representations of the Cornu Copia: which was this animal's horn filled with fruits. Hyginus and Ovid, Fast. v. make it indeed the horn of Amalthea the Goat who nursed Jupiter; but Diod. Siculus makes Amalthea a woman, and queen of a fertile place, called Hesperium Cornu, which resembled an ox's horn. Virgil calls him Oceanum patrem rerum, and Apuleius. Met. 9. speaking of the sacred Cow, says, Erat ea bos omniparentis deæ fœcundum simulachrum. Among the Indians we find Camdoga, the Cow of Plenty: and in Hebrew from פרה fructificavit is probably derived פר Juvenus: and the same animal is called Rhar in the Ammonian language according to Mr. Bryant. Analysis, vol. ii. p. 425. The tail of the Bull on which Mithras rides, ends in ears of corn. Montfaucon Ant. exp. tom. ii. plates ccxv. ccxvi. ccxvii. In Virgil, Aristæus having lost his bees, restores their race from the slaughtered carcase of the ox; so that according to him Ocean is even the parent of the human souls whom bees are the symbols of. Agreeable to all this doctrine, the poet represents Venus the Deity of Generation, and who sprung from Ocean as presiding over Taurus. His words are: Manilius 2do. Astr.

“ Lanigerum Pallas, Taurum Cytherea tuetur

“ Formosus Phœbus Geminos, Cyllenia Cancrum

“ Jupiter et cum matre Deum, regit ipse Leonem.”

Fourthly. Let us now proceed to investigate by the help of the sacred writers, what the BULL denotes in the language of nature or of things, i. e. where ideas are excited in the mind by things, without the intervention of words. Such is the proper language of the author of nature to his creatures: and in this language did God inform *Ægypt's* king, *Genesis*, xli. 18, of the approach of seven years of plenty under the image first of seven fat oxen; and afterwards of seven full ears of corn. Hence the writers on hieroglyphics consider the ox as the emblem of the year; and the reason why it should denote the year seems to be this. It does properly denote the ocean, which at present covers more than half of the earth, or the earth covered with ocean entirely, i. e. the chaos: and hence *Macrobius* tells us, *Sat. l. i. xix.* *Ægyptii cum terram scribunt hieroglyphicis literis ponunt bovis effigiem:* and when *Calanus* instructed *Alexander* to place the seat of his empire in the midst of his dominions, he did it by standing on a bull's hide, which thus became the symbol of the surface of the earth. And as this revolves about the sun in one year, the symbol will therefore denote the year, in the same manner as among several nations (the Hebrew for instance) the word signifying moon denotes also a month. Thus we see a substitution made, and for the earth in its original or aqueous state, is substituted a certain space of time. And we have an example not very unlike this in *Horapollon* who tells us that the fourth part of an acre of ground denoted the year among the *Ægyptians*. They used the fourth part to mark the fourth part of a day added to the 365 days: and a certain portion of earth

by being substituted for the whole earth, denoted the year. The Greeks denominated the year *πλειων* from the Pleiades, which are stars situated in Taurus. Theon. in Aratum, p. 35. And the Heliacal rising of these stars announced in Greece the times of harvest and summer, as their setting in the morning, (i. e. their cosmical setting or acronychal rising) when they were in opposition to the sun, marked the beginning of winter and time of sowing. Thus they divided the year in equal parts; and therefore the animal whose name the constellation they were in bore, might in that particular nation have denoted the year. The Bull then appears to me to have the following significations all connected with each other. First. The ocean; and therefore it denotes the chaotic earth, which was covered with ocean and is supposed by many to have been in an aqueous state. Secondly. The present terraqueous globe; because the ocean covers the greatest part thereof and is therefore put for the whole. Thirdly; the year: by the common and frequent substitution of time for space.

Fifthly. Mithras among the Persians denoted the sun; and Porphyry in his book de Nympharum Antro, represents him as the Father of all things and the Creator of the world. But the ancient monuments describe Mithras riding upon a bull, whose horns he twists and whose throat he cuts. In this emblem I discern the Almighty Power, subduing the ocean and restraining its force, agreeable to the sublime description in Job, xxxviii. 8.

II.

Sixthly. Bacchus, whom Newton from the striking similitude of their actions has been induced to suppose

the same with Osiris, denoted the power that presided not merely over wine but over all humidity. Plut. de Os. et Is. But Bacchus was stiled Tauriformis; and represented, as Athenæus assures us, at Cyzicus under the form of a Bull; and Plutarch asserts, that most of the Greeks gave his image the same form. Hence on medals dolphins and other symbols of water are found with the Bull. To Osiris were consecrated the sacred Bulls of Egypt, Apis and Mnevis; and worshipped, particularly the former, because the soul of Osiris was believed to have transmigrated into him. So ancient was this idolatry that the Israelites brought it out from Egypt: and the calf which they made has been held to be a representation of the zodiacal Aterism. But to Osiris is ascribed the invention of agriculture, and some have supposed him only a personification of the Nile, whose earliest name was Oceanus. And Plutarch de Is. et Os. p. 364. tells us "Esse enim Oceanum apud Homerum Osirim et Tethyn Isidem dicunt." Thus mythology by rendering the identity of Bacchus and Osiris with each other, and of both with the Ocean, a matter of probability; and by connecting both Bacchus and Osiris with the Bull; seems at the same time to establish the connexion of the Bull and the Ocean.

Seventhly. Of all the zodiacal stars, the Pleiades only (so called says Theon on Aratus, p. 35. because they are useful to mariners) and the Hyades, both situated in the constellation TAURUS, are those which have been used in the most ancient times for nautical purposes. Hesiod, "Egy xai Hm. ii. 237.—If we suppose TAURUS to be the

symbol of the ocean, we shall be able to form to ourselves, what it was that determined the first navigators to such exclusive preference, and perceive that it was natural for them in this case to have so done.

The third sign which the sphere offers to us, is that of GEMINI or the TWINS: As this is not a representation of animals, like the former, and most of those which are to succeed; but of the human race; I shall therefore not have it in my power to adduce so many arguments in favour of my hypothesis, which is, that these TWINS are the symbols of DAY and NIGHT. But such as they are, I now proceed to state them.

First. The preceding quotation from Manilius, in which Phœbus the God of light presides over the GEMINI, plainly shews the connexion to be such as I suppose it.—These twins, according to some writers, are Hercules and Apollo; according to others Bacchus and Apollo; as the Grecian mythology asserts, they are Castor and Pollux: but Plutarch terms them Helitomenos and Harpocrates.—Kirch. Oed. Ægyp. tom. ii. pars 3. p. 154. “*Aiunt enim Ægyptii Isidem ab obitu cum Osiride concubuisse, ex eoque gemellos suscepisse Helitomenon et Harpocraten: eosque postea in cœlum translatos huic mansioni prælatos fuisse.*”

Secondly. Scripture every where personifies DAY and NIGHT. Thus Ps. lxxv. 8. The morning rejoices.—Has a dwelling place, Job xxxviii. 19, 20.: Has eye-lids, Job xli. 18.: Looks forth, Cant. vi. 10.—Has wings, Ps. cxxxix. 9.: Has a womb, Ps. cx. 3.: Has a son, Is. xiv. 12.—But Day and Night are most beautifully personified in Ps. xix. 2, 3, 4. where they are described as proclaim-

ing the praises of their Creator (who says, *Is. xlv. 7.* I form light and create darkness) in the expressive language of nature: although they have neither speech nor language, yet the Psalmist observes, that their words go out over all the earth. A psalm the more remarkable as it is written all throughout in the language of things, and as the Zodiac is mentioned therein as the tabernacle of the Sun, whose passage from one sign to another is compared to that of a bridegroom going forth from his chamber: the signs being called the houses by the ancient astrologers.—And that personifications of day and night were in use among the Orientals, appears from *Hyde. p. 271.* *Apud Gjeu-
narium, succedentes vocantur Angeli Dici et Noctis, quia
successivis vicibus in perpetuum se invicem excipiunt, di-
cendo Laudes Deo.*

Thirdly, Profane authors also personify them. Thus Sophocles *χείματα ἡμέρας βλίπαρον.* And Euripides *νυκτὶς ἀφοργῆς βλίπαρον.* And Hesiod. Theog. 748. describes their succession thus:

— οὐδὲ νύξ τε καὶ ἡμέρα ὅταν ἴδωται
 Ἀλλήλων ἐπὶ οὐρανῷ, ἀμειβόμεναι μέγαν ὀυδὸν
 κάλει· ἡ μὲν ἴση καταβήσεται, ἡ δὲ ὀρθαίῃ
 Ἔρχεται· οὐδὲ ποτ' ἀμφοτέρωθεν δῖμος ἔνδοι ἥρην.

Which lines are thus translated by Cooke;

Where Night and Day their course alternate lead,
 Where both their entrance make and both recede,
 Both wait the season to direct their way,
 And spread successive, o'er the Earth their sway.

Montfaucon. Supp. de l'Antiq. expliq. tom. i. p. 39. Certum est, Græcos per se diem humanâ formâ depinxisse.—The *Ænigma* of Cleobulus, which signified the year was this:

One fire, twelve sons, from every one a race
Of thirty daughters, with a double face.
Their looks are black and white alternately,
Immortal they are all, and yet all die.

Pausanias in Eliacis.—Cypselus of Corinth gave a silver coffer to the temple of Olympian Jove. We see there a woman who holds two infants in her arms, one who sleeps, the other who seems to sleep. Gebelin, vol. iii. p. 461. explains this woman to represent the eternal and celestial night that preceded creation, and her two children to be day and night. The same author explaining the Phœnician mythology concerning Saturn, makes the seven sons that Saturn has by Rhea or the earth, of whom the youngest was consecrated as soon as born, to be the seven days of the week, of whom the seventh is the sabbath; and in like manner the seven daughters he has by Astarte or the moon, to be the seven nights.—Lilius Gyraldus. “Theodectes Phaselites diem ac noctem in
“fabula Oedipi sic ænigmatæ expreffit.

Ἐπὶ κατὰ γέννηται διττὰ δὲ ἡ μία τίς τε

τὸ ἴδιον. αὐτὴ δὲ τιμὴ πάλιν γ' ὑπὲρ ταύτης.

Athen. l. x. p. 451.

“De hac vero eadem re sophistam quendam regis *Ægypti*
“ἢ *Æfopo* ænigma proposuisse legimus. Est templum

“magnum, et in ipso columna, duodecim habens urbes,
 “quarum quælibet 30 trabibus sustinetur, has vero trabes
 “duæ mulieres circumeunt. Cui Æsopus, Templum
 “est Mundus, Columna Annus, urbes menses, trabes
 “dies, et duæ mulieres dies et nox.”—Martianus Capella de Nupt. Philolo. l. i. p. 20. Post hos duorum una quidem germanaque facies, sed alius lucis fidere, noctis alius refulgebat.—Speaking of the Dioscuri.

Fourthly. Day and night are not only personified thus by both sacred and profane writers; but they are also ranked among the Gods in the Mythology of Egypt. Jablonski, p. 36. thus enumerates them. Ignis, Aqua, Terra, Cælum, Luna, Sol, Dies, Nox. The same author quotes the following inscription in which they are mentioned. Osiris the most ancient king of all, to the immortal Gods; the wind and heaven, the sun and moon, and earth and night and day, and love the father of all that are and shall be.

The eight principal Gods of Egypt are thus enumerated. Maurice, p. 331.

Jupiter Ammon—Ram.	} Isis ———— Virgo.
Osiris ——— Bull.	
	} Hercules and Apollo—Gemini.
Mercury — Cancer.	
Typhon — Scorpio.	} Canopus — Aquarius.
	} Pan — Capricornus.

But we know that the signs of the Zodiac were each consecrated to some deity who presided over it.—Hence then it would seem, that the Egyptians applied the sign Gemini to day and night, and consequently understood them by it.

Fifthly.—Let us next consult the Mythology of Greece. It calls them Dioscuri or sons of Jupiter: they are born

from an egg : they are called by a common name "*Avaxur* : and they are described as possessed of an immortality of existence so divided among them, that as one dies, the other revives. Homer Odyf l. xi. 371.

By turns they visit this Ætherial sky ;
And live alternate and alternate die.

Now this furnishes a complete description of DAY and NIGHT. They spring from the egg of chaos at which the Bull has butted with his horns ; and the first production of the Almighty power is that of DAY and NIGHT : they are the sons of Jupiter ; for by him is meant, as I shall hereafter make it appear, the solar year of 360 days ; their name "*Avaxur*" may be derived from the Hebrew *pay* Torquis, and denote their surrounding the earth like a ring or collar : they are immortal, agreeable to the divine promise, Genesis viii. 22 : and one reviving as the other dies, plainly points out their mode of succession. A matter so clear, that Eustathius interprets the above words of Homer, as descriptive of the hemispheres, one enlightened, the other obscured, i. e. of day and night.—Again, the Dioscuri are considered as most beneficial to mariners, and how ardently does the wearied mariner wish for the returning day, Acts xxvii. 29. Pf. cvii. which generally is found to allay the tempest.

The fourth image, delineated on the sphere, is that of CANCER or the CRAB : and as I hold it to be a matter of no small difficulty, and of great importance, truly to ascertain the meaning of this symbol, so I shall endeavour to make it appear that this image denotes the visible

HEAVEN, OR STARRY FIRMAMENT. To establish this hypothesis I adduce the following arguments.

First. Whoever considers the form of the Heavens, must perceive that a general similitude between them, and this animal or the Tortoise (for I consider the figure on the sphere as equally denoting either animal) takes place.—The Heavens are a segment of a sphere cut by a plane not passing through its center; which plane is called the horizon: and they have an apparent motion from east to west. The animal consists of a circular plane touching the earth, over which is raised a spherical surface in form of an arch or vault: and its motion is performed not progressively like that of other animals, but by legs proceeding from its sides.

Such resemblance was not unperceived by Mr. Hodges in his book called *Elihu*, p. 26. and that the Heaven was considered as an animal or at least compared thereto, we have the following authorities.—Achilles Tatius, *Isag. in Phæn.* “Nec dubitant Philosophi, quin sit animal, cœlum; cum et per se moveatur; est autem animantis proprium a seipso moveri.” In the *Asiatic Researches*, vol. ii. p. 402. Sir William Jones quotes a passage from the *Bhagavat* to the following purport. “Some imagine yon celestial sphere to represent the figure of that aquatic animal we call *Sisumara*,” which word we are told signifies, in the Persian language, a lizard, an animal of a figure not unlike that ascribed to the dragon. Here then we see the Heaven represented by an animal and that of an aquatic nature, exactly as I have supposed it done on the sphere by Cancer.—And that we may carry the allusion still further, the

Indian Zodiac, given by Mr. Maurice, represents the Crab as composed of a number of annuli, which furnishes no bad idea of the solid orbs or spheres of which the Heaven was supposed to consist; nearly in same manner as Hutchinso[n] and Shaw suppose the worship of the onion originated in Egypt, from a fancied resemblance which the spheres bore to its various coats or tunics.—And what strengthens these opinions is the reflection, that in many eastern languages, the Heaven has owed its name to its figure and motion. Thus, in Ps. lxxvii. 9. *בָּבֵלָה* (from *בָּלָה* volvit) denotes the Heavens: and Hyde de Rel. Vet. Pers. p. 264. derives *Asoman*, *cœlum*, from its revolution.

Secondly. Let us now consider the Heaven under its various attributes, that we may thence discover what is the proper symbol thereof in the language of nature. Now these attributes I make to be three, solidity, eternity, and beauty.

With respect to the first, Homer calls the Heavens *πολύχυμον*, and the lxx render *עֲקֵר* by *Στεγίαμα*; and Job xxxvii. 18. speaks of them, as being solid or strong as a metalline speculum. And Moses, Lev. xxvi. 19. Deut. xxviii. 23. threatens the impenitent Jews, that their heavens shall be as iron and as brass: and Hesiod says, that the heavens were formed to be the firm seat of the Gods. Now this solidity rendered them capable of being a substratum: Accordingly when the Indian philosopher was asked what supported the earth, which in the infancy of science was supposed an infinitely extended plane, he returned for answer, that it was a Tortoise; understanding probably thereby the Heaven, which from the appa-

rent motion, was made every day to subside below that plane to which he bestowed the name of the earth, and consequently to be a substratum or supporter thereof. The shell of the Crab or the Tortoise, being vastly stronger than the skin that covers other animals well expresses such solidity: and when we would wish to give all possible support and strength to any building, can we do it otherwise than by the form of the arch or vault?—Agreeable to all the above, India connects her God Vichnou, who is the supporter of all things, with the Tortoise; and in her Oriental Zodiac, represents the ascending Node by an headless human figure expressive of the moon, standing upon a Tortoise; and when her mythology relates the fable of the churning of the ocean, the mountain Mandar is placed upon a Tortoise.

The second attribute is eternity or indestructibility; and this seems the consequence of the former. That the Egyptians attended to this property of the heavens is evident from the following authorities. Plut. de Is. et Os. *Cœlum quia nunquam senescit, corde picto significant, cui focus ardens est subiectus.*—And again; *Aspidem, ut senii securam, syderi comparaverunt.*—But the same remark has been extended to the animal of whom I speak. Artemidorus. *Testacea, qualia Cancræ, Paguri, senectam exuunt.*—Thus here we have another point of similitude.

The third attribute is Beauty.—When we consider the name of the tortoise, in Hebrew צב, we cannot avoid perceiving a strong likeness between it and צבא Exercitus: and particularly the host of heaven or the stars, Gen. ii. 1.—But it has also a strong resemblance to the word צב gloria, decus, as Mr. Hodges observes, Elihu. p. 26.

Thus the ideas of the tortoise and beauty, seem related : and that those of the last and of the heaven were anciently connected, we learn from Sanchoniatho, who says, " From him, that element which is over us, from its " excellent beauty is called heaven." And thus in this point of view, we may discern some relation between the sign and the object of which I suppose it the symbol.

Thirdly. Let us now consider the nature of the animal itself, that we may be able to discover what the meaning of this symbol can be.—And here Pierius, p. 338. informs us, that when the Egyptians wished to describe the discovery of any thing secret, and to shew that it was brought to light, they painted a crab or such kind of testaceous fish, with a torch annexed.—For these fish, who delight in concealment, come from their retreats in the night season, when a light is brought near them, and feed then most heartily.—Now this affords another point of comparison with the starry firmament ; for the stars seem concealed all the day, and become visible only in the night ; around the lucid orb of the moon, and thence have afforded to the Grecian poet, the matter for his beautiful simile.—Thus both day and night, those twin brothers of the firmament, celebrate the praises of their Almighty Parent ; the first by removing the veil which night had spread over nature's face, and shewing the beauties of the animated creation ; the other, by displaying an immensity of worlds, the noble theatres of his unbounded Power, Wisdom and Goodness. Again, Horapollon tells us, that the Egyptians denoted the stars by the scales of a serpent : and Clemens Alex. Str. l. v. p. 657. that they signified the

oblique track of the stars by the tortuous sinuosities and spiral motions of same animal. But the scales of a serpent bear some resemblance to the shell of the crab, and the same creature's motion is equally winding and oblique, and therefore may with equal propriety denote the same object.

Fourthly. Let us now endeavour to investigate the connexion between the symbol and the thing symbolized, by the help of those lights which sacred and profane antiquity combined together supply.—And here Macrobius, lib. i. c. xxi. de somnio Scipionis, informs us that the Lion was assigned as the house of the Sun, and Cancer as that of the Moon, because they were in those signs “in ipsâ geniturâ mundi nascentis.” And the astrologers define the house of a planet thus, *Domus principalis planetæ est, in quo creatus est*; Sic Leo est *Domus Solis*, Cancer *Lunæ*. Now Scripture teaches us that the moon was appointed to rule the night (whence we find her worshipped as the Queen of Heaven, by the Heathens): and they also connect the moon and the stars together, Ps. cxxxvi. 9. and both with the heavens, Ps. viii. 3.—Hence it should seem that the Crab denoted the heaven or starry firmament, both having a connexion with the moon; which presided over each of them.

Further, that a connexion was supposed to take place between the animal and the moon, is evident from the opinion that generally prevailed, that crabs and other testaceous animals diminished with the waning moon. Thus *Ælian de Anim.* l. ix. “*Lunâ decrecente, Testacea et Crustacea inaniora fiunt ut Cancræ.*”

Fifthly. On this hypothesis, that the Crab denotes the

heavens, we shall be enabled to account for an opinion, that has been very generally entertained, and which is not less remarkable for its extravagance than for its universal diffusion. It is this; that when the moon suffers eclipse, she is then swallowed by a certain Dragon.

This Dragon, which is the *Sifumara* of Hindostan, I take to be no other than Cancer; and to mean nothing more than a personification of the heavens represented under this symbol. For I observe that astronomers have always denominated the points in which the lunar orbit cuts the ecliptic by the names of the Dragon's head and tail. Now the eclipse happening when the moon was in or near the Node, at which time she was in or near the middle of the Zodiac, and consequently of the sphere bisected thereby, her disappearing gave room to believe that she was no more, and consequently devoured by the Heavens, the only object to which she had a sensible relation, and with which she was, if I may so say, in contact, and which was personified by a Dragon or by Cancer.

Similar to this language of astronomers denoting the Nodes from the Dragon; is that of the ancients stiling the signs Cancer and Capricorn, the gates of Heaven, or gates of the Sun. *Macrob. l. i. c. xvii. Cancer et Capricornus vocantur Portæ Solis.*—*Picrius*, p. 750. tells us, that the Platonists describe the birth and life of man by Cancer; for that souls descend from heaven into mortal bodies through the gate of Cancer, and released from thence ascend into heaven through the gate of Capricorn: which last they call the gate of the Gods, as the former that of men. For the Zodiac containing in

it the solar path, the intersections thereof with the Via Lactea, which are very nearly in the signs Cancer and Capricorn, might properly be stiled gates. These gates, both of Heaven and Tartarus are mentioned by Homer, Il. L. v. viii. ix.—The gates of death are mentioned, Pf. ix. 13. If. xxxviii. 10. Job xxxviii. 17.—and of hell, Mat. xvi. 18.—Jacob speaks of the gate of the Lord, Gen. xxviii. 17. and makes it synonymous with the Lord's House; and same are mentioned, Pf. c. 3. xxiv. 7, 9. cxviii. 19, 20. Such remarks warrant the opinion that the Zodiac was well known to those who used them.

Sixthly. Let us now direct our view to the Mythology of Greece, and see what light we may derive from thence. And this represents Apollo playing on a lyre of seven strings, which Pliny, l. ii. 22. Macrobius, l. i. c. xix. and Censorinus, c. ix. explain to mean the sun exerting his influence through the heavenly space upon the seven planets.

The lyre then is the Heavens. But Mercury is father of the lyre, which he forms from the shell of the tortoise. The Tortoise then or the Crab, for I consider either as equally meant, is the symbol of Heaven.—Nor was the idea of the harmony of the spheres, restrained to Greece: it appears to have been very ancient and very universally retained over the east. Thus in If. lxx. 10. מן is rendered by Munster, the planets: and Selden tells us, "A Munstero etiam sunt Rabbini, qui intelligunt per Meni, Stellarum numerum et septenarium ut docet Kimchi, Libro Radicum."—Now I observe that this word מן denotes a musical instrument, Pf. cl.

And the above ideas seem to receive confirmation, when we consider that Mercury, conductor of the souls and inventor of astronomy, presides over Cancer, according to my quotation from Manilius.—But we may justly ask what could such a Being thus characterised and employed, preside over, but the Heavens.

Again, the tortoise is the symbol of silence. It is said to have been a nymph, thus transformed by Mercury and condemned to perpetual silence.—Agreeable to the poet.—*Viva nihil dixi, quæ sic modo mortua cano.* But night which reveals the heavenly bodies, is that space of time in which silence principally prevails. And thus the Tortoise and the Heavens are connected by their mutual relation with the same, viz. silence.

Seventhly. From considering the hieroglyphics of the Egyptians, there are grounds to suppose that Cancer was actually their emblem for the starry heavens. On the Bembine Table, p. 41. Fig. YY: (see also Perry's View of Levant, plate vi. p. 459.) may be seen a female figure with a lion's head, which Pignorius explains to be Isis: upon her head is a serpent, coiled in a circle and a crab in the center. This will then be an image of the universe, Isis representing the earth and the Crab the Heavens.—Perry also exhibits plate 12. p. 465. another figure in which Isis is represented, having on her head a circle surrounded by the lotos or seat of the Deity, and in its centre a crab.

And as the Lotos furnished to the ancient world, one of their most remarkable symbols, and as it has been undiscovered by the moderns, and will lead to some useful conclusions, I shall therefore endeavour to investigate

what its meaning was. As for its use we have these testimonies. Plut. de Pyth. Orac. p. 665. "Ægyptii
 " solem exprimunt; picto puerulo qui Loto infidet."—
 Kircher Oed. Ægyp. Tom. i. p. 407. "Novimus ex
 " Iamblichō et Clem. Alex. Ægyptios Deum flori Loti
 " infidentem mysticè depinxisse; Videtur hic mos non
 " in Persiam et Indiam tantum sed et in Japonem pene-
 " trasse: depingunt enim numen suum Amidam flori
 " Nymphææ infidentem." Mr. Maurice. Indian Antiq.
 vol. iv. p. 527. "The most venerated is the majestic
 " Lotus or Lily of the Nile; in whose consecrated bo-
 " som, Brahma was born and Osiris delights to float.
 " This is the sublime, the hallowed symbol, that eter-
 " nally occurs in Oriental Mythology. Herodotus tells
 " us in what high estimation this plant was holden in
 " Egypt, and from Savary we learn that the same vene-
 " ration continues. In the Heetopades, it is depicted as
 " the cooling flower oppressed by the appearance of day,
 " which Mr. Wilkins observes arises from the circum-
 " stance of its spreading its blossoms only in the night."
 D'Ancarville.—"This aquatic plant, the Nelumbo of Lin-
 " næus, called Tamara and of the genus Nymphæa, was a
 " symbol of the waters on which it grew. The Japanese
 " and Tartars represent the Deity sitting upon the Flower
 " of Tamara, and upon this flower the Bagavadam, a sa-
 " cred book of India, says that Brouma was created. The
 " Egyptians also represent Isis and their other Deities
 " sitting upon the flower of Lotos, which is of the same
 " genus Nymphæa. Hence we may judge of what pro-
 " digious antiquity must be the practice of placing the
 " Gods upon Lotos."

That this author's explanation of the symbol cannot be true, appears from what he tells us himself; that the thunderbolt, a symbol of Jupiter's power, was represented among the Greeks, as issuing from this plant: and that in an antique belonging to Mr. Townley, its leaves inclosed the sacred fire, the primitive sign of the Deity among the Persians and other nations. I shall now propose my own hypothesis, which is, that this flower represented the Zodiac and was the symbol thereof. And I prove it thus. The holy scripture represents the Lord as sitting upon the circle of the earth, i. e. the Zodiac, Is. xl. 22. in the same manner as the Gods of Ægypt sit upon the flower of *Lotos*. Again in *As. Ref.* vol. ii. p. 291. Sir William Jones informs us, on the authority of a very ancient Brāmin, that the circle of the signs or Zodiac was considered by them as like a *Dhustura* flower, a plant whose flower he says is conical, and shaped like a funnel: agreeable to the representations given of the lotus. In *Esdra*s, book ii. (which though Apocryphal, is held to be as ancient as the first or second century) v. 23, 24, we are told that the Vine among the trees, and the Lily, i. e. the lotus, among flowers, are particularly chosen by the Lord. And Christ represents Matt. vi. 28, 29, the lilies of the valley, as a particular object of God's providential care.

On this hypothesis, we see at once why the thunderbolt issues from it, and why it envelopes the sacred fire; we see why it was the symbol of deification, as *D'Ancarville* asserts it to be P. 111.; we see the justice of the description above given from Mr. Maurice and Mr. Wilkins, as the Zodiac disappears in day, and is visible only

in night : and we see the propriety of comparing the eyes of the Almighty to the Lotos, as Mr. Dow, Hist. of Hindoostan, vol. 1. tells us it is in one of the Shasters; a comparison similar to that of Scripture, where they are said to be ten thousand times brighter than the sun. Ecclus. xxiii. 19. Prov. xv. 3.

And we shall discover, as we proceed further, the reason of an opinion entertained among the Hindoos, (Sir William Jones's Diff. on Hindoo Chron. p. 215) in which they termed the creation recorded in scripture by the name of that of the Lotos: i. e. of the Zodiac: as we shall find that the Zodiac delivers its history and contains its fate. Kircher Oed. Ægypt. vol. 3. p. 381. cites from Aben Sina as follows: "Nenuphar i. e. Nymphæa Ægyptiis est "Caulis Aquatica, et vocatur in Ægypto granum Sponsi—"Et est magnum Medicamentum."—He further tells us, "Duo Cynocephali insident columnis Nymphææ flore conspicuis, qui Cynocephali sunt symbola Lunæ." To me the columns appear to denote the year, as I shall hereafter shew, and the flower of Lotos on their capitals (whence our columns have like ornaments) to be symbols of the Zodiac.—For examples of such ornament in Solomon's Temple, vide 1. Kings, vii. 22. 26.—2. Chron. iv. 5.—And, in some orders of architecture, the volutes of the capitals are evidently the horns of the Ram. Thus we find that as an aquatic animal delineated the heavens, so an aquatic plant denoted the principal part thereof.

Eightly. Let us now endeavour to trace out the ancient monuments of the Persians, and thence to discover

what their sentiments were on this subject. And here Hyde and Montfaucon give a plate which represents Mithras riding on a bull as before mentioned, and among other symbols, in which we see some images that are delineated on the sphere, may be seen a crab who is fixed to the private parts of the animal. Montfaucon "Difficile est internoscere, utrum insectum tauri testiculos premens sit cancer vel scorpius." In his plates ccxvii. Villa Borghese, it is plainly a crab, in others a scorpion. But in all the plates a serpent and dog are represented under the animal and licking his blood. And his exposition is this "Dicere mallet generatim quod canis et serpens, item scorpius ideo apponuntur, quod animalia omnia vi solis aluntur."—Anquetil du Perron, Acad. des Inscrip. tom. xxxi. p. 423. "La couleuvre qui a produit l'Hiver, terrassée par Mithras, est sans forces; l'animal qui semble sauter sur la plaie de taureau, est le chien Soura." i. e. *Sirius*. According to my hypothesis, the crab will represent the heavenly bodies, which derived their nourishment from the ocean, represented by the bull, whose private parts would naturally denote fertility; in whose waters they supposed them to be bathed when they set, and from whence after such bathing they rose with renewed lustre.—Plut. de Is. & Os. Stoici dicunt solem incendi atque ali e mari.—And Porphyry de Nymph. Antro, tells us the same thing; Τὰς δ' ἀπὸ τοῦ Σταύου Ἡλίου μὲν τρέφονται ἐν τῷ ἀπὸ τοῦ ταύρου ἀναδυμένῳ ὕδατι. Σελήνη δ' ἐκ τῶν πηγῶν τῆς ποταμίας ὀδῶν τὰ δ' ἄλλα ἀπὸ τῆς ἐκ τοῦ ἀναδυμένου.—And Homer makes *Sirius* shine most bright when bathed in Ocean. And that the crab and the tortoise were considered as the

same will appear from the antiques represented in Montfaucon: thus if we compare his plates ccxv. and ccxvii. Maffei, we find in one a crab, in the other a tortoise, exactly in same places, viz. under the bull's tail.

The fifth asterism in the Zodiac is the LION, which seems to me to denote the SUN for the following reasons.

First. All poets have armed the sun with flames. Sol qui flammiferis, &c. says Claudian. His epithets are *Αἰθρῶν πυρρῶν*, &c. Now in the Hebrew language we may discern the connection between the words *לֵוֹ לֵוֹ* Leo, and *לַחֲמָה* Flamma.—As it appears then from language that the lion and flame are connected; and from the poets that the sun and flame have a relation, our first argument would thence infer a relation between the sun and the lion.—Mr. Maurice in his history of Indostan admits the propriety of the symbol. “The intense ardour of the sun parching up the ground, would naturally enough be compared to some furious lion, who rushing from the desert, might have ravaged their fields and thinned their flocks.” p. 311.

Secondly. From the animal itself. The mane that cloaths the neck of this animal (as also of the horse, an animal sacred to the sun in Persia) is a proper symbol, as Horapollo observes, of the rays of light: as we find the ancients were not without noticing the relation between hair and the solar rays; thus they have comets & *Sidus crinitum*, and in the Latin tongue the words *juba* and *jubar*, nearly approaching to each other, and denoting the very different ideas of a mane and a beam of light.

Thirdly. From the qualities or attributes of this animal. These are Strength and Watchfulness. Now both

these are also with the strictest truth attributed to the Sun, who is stiled the Eye of the World by Mart. Capella. Pierius observes of the lion: "Solum hoc animal ex iis qui recurvos habent ungues, simul atque natum est, cernit: somni quoque parcissimi est, ita ut multi insomnes crediderunt, et inter dormiendum oculos splendescentes habet." And as its foreparts are emblematical of strength, so are its hinder parts of weakness; in which it again resembles the departing or setting sun. And as the lion's presence causes the other animals to disappear, so the sun's rising makes the stars to disappear from the heavens.

Fourthly. Let us now consult the Mythology of the ancient Persians, and see what conclusions we may thence derive. By Mithras the Persians understood the sun. Thus Suidas, *Μίθραν νομίζουσιν εἶναι τὸν ἥλιον*. Strabo l. 15. *Τιμῶσι δὲ τῷ ἥλιον οἱ καλοῦσι Μίθραν*. St. Greg Naz. in prima in Julianum Oratione, speaks of Mithras thus; "Mithra, i. e. Sol; cui celebritates fiunt et in primis a Chaldæis; cui Deo qui volunt propitiari, duodecim contumeliis afficiuntur." (Words which seem to imply that the Chaldee Zodiac had twelve signs) and Spon exhibits inscriptions in these words, Soli Deo invicto Mithræ. But Mithras was worshipped in a cave, had the face of a lion, and with both his hands twisted the horns of a bull that struggled to be set free. This mode of representation and worship, Porphyry de Nymph. Antro tells us, was introduced by Zoroaster, who consecrated a grotto in honour of Mithras, author and parent of all things: that by the cave he might denote the world created by Mithras, and by other emblems placed

within at proper intervals, the elements and parts of the world. And this author explains the sword he bears to be that of Aries, and the bull he rides, to denote his presiding over generation, nearly as I have done above. But Lilius Giraldus, from an ancient commentator upon Statius supposes the bull to denote the moon; "Ipse enim indignata sequi fratrem, occurrit illi et Lumen subtrahit, ideoque Mithras dicitur in Antro esse cum Eclipsin patitur." In both these expositions we see the connexion visible between the Sun and the Lion, i. e. between the thing symbolized and the symbol: because both are connected with the same third, viz. Mithras.—And, in addition to the above, I must observe that the Priests of Mithras were stiled Lions, and his Priestesses Lionesses.—Porph. l. iv. *περὶ ἀποχῆς. Τὸν μίτρητα τῶν Μίθρα ἑργίων λίσσας καλεῖν.*

Fifthly. We shall be led to form the same conclusions from the ancient astronomy of the Egyptians and Indians. Thus the Zodiacal Lion is the house of the Sun; and the Egyptians as *Ælian*, l. xii. 7. informs us, consecrated this animal, because he was of a fiery nature, to the Sun: And *Pignorius* observes, in his explication of the Bembine Table, p. 45. that the Lion is the animal put under Osiris; as according to *Horapollo*, it was put under Orus; and further tells us, that he will not err much, who shall reduce Osiris, Orus and the Sun, to one and the same person.—In like manner the Oriental Zodiac represents the Sun riding upon Lions; and the Basilidian Gems, *Pignorius*, p. 91. represent the Sun under the device of a Lion.

D'Ancarville, vol. i. p. 271. mentions a bas-relief in

which a Bull and Lion proceed from the same leaf of Acanthus, but appear as if removing from each other and taking contrary courses.—As explained by this author, it denotes the Sun in its different characters of diurnal and nocturnal, or as Apollo and Bacchus.—On my principles it would denote the Earth and Sun found always in opposite signs of the Zodiac, which the leaf of Acanthus signifies. The connexion of the Zodiac with Time i. e. the Life of Man or a Generation, is evident, and the similitude of the latter to leaves is admitted on all hands. Thus the Grecian Poet, *Il. vii. 181.*

Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground.

And thus the Leaf in this instance is significant of the Zodiac, in like manner as the flower of Lotos was found to denote the same object before.—*Il. xl. 6.—1. Pet. i. 24.—James i. 10.*

But there seems no necessity of multiplying arguments in proof that Leo may be the symbol of the Sun: for those who suppose that the signs denote the effects produced by the Sun in each month, will readily admit this, as they suppose each sign to be a different representation of the same great luminary. To the same purpose Gebelin says, in his *History of the Calendar*, p. 370. “It is not astonishing that Mithras was painted under the emblem of a Lion, because this was the emblem of the Sun.”

The sixth sign is VIRGO: and that this denotes the EARTH or dry land, producing fruits and animals ap-

pears to me from the following arguments. But as this will be found to be a point of the greatest importance to ascertain, so I shall consider this matter with the greatest attention and care in my power, convinced that every thing depends upon the right interpretation of this symbol.

My first argument is founded on the name which Grecian Mythology bestows on the Virgin, and that is Erigone. Now this word seems plainly derived from the Chaldee *אֶרֶגוֹ* Terra. La Pluche, vol. i. p. 263. derives this name from a Chaldee word signifying Purpura, Dan. v. 7. and understands by it, Rubicunda Ceres, in allusion to the ear of corn she holds in her hand. Were this etymology true, it might still lead us to the earth, one of whose Hebrew names is derived from *אדום* Ruber.—Dr. Hyde in his learned work *De Rel. Vet. Perf.* c. xxxii. p. 386, having observed that the Arabs and Persians call this sign, Sumbul seu Sumbula, i. e. Spica: and that the Phœnicians and Chaldeans stiled it *שבלל* from the same Spica: takes occasion to observe from hence that this is the *Σίσυλλα* of the ancients. His words are, “Cunque ab astris suam præteritorum et futurorum Scientiam semper illæ gentes peterent, non erat illepidum nec veterum ingenio incongruum, huic Vaticinatrici Virgini, tanquam Scientiæ cœlestis fonti, *Σίσυλλα* seu spicæ nomine subindicatæ rerum indicationes et revelationes tribuere.” In addition to what he has remarked, and in confirmation of this ingenious idea, I observe that one of the Sibyls is stiled *Ἐρσέβια*; thus Stephanus de Urbibus, *Μεγαροπόλιν πόλιν Τρωϊκὴν αὐτῇ ἔστι Ἐρσέβια Σίσυλλα. ἥν γὰρ καὶ ἡ πόλις αὐτῇ ἰσοῦσα τῷ χρόνῳ*

Compare now this name either with Pluche's Etymology or that of אֶרֶם; and we shall see the agreement between it and each of them. And as the name *Egypcius* confirms the application of the Sibyl to Virgo, and of both to the Earth, so it is further strengthened by the description of the Sibyl. The sign bears a bough in one hand, in some ancient descriptions thereof: and the Sibyll, Virg. *Æn.* L. vi. 140, 204, 406, 636. produces the golden bough.

Secondly, The sign and the earth agree in having the same thing affirmed of both.—Eratosthenes and Aratus. *Phæn.* p. 9. call the heavenly Virgin, *Δία*, the daughter of Jupiter and Themis. The latter author describes her in language not unlike the description given of Wisdom, Prov. i. 20. ix. 3. viii. Job. xxviii. Ecclus. xxiv. Sap. vi. 8. He says that though immortal she lived on earth during the golden age and taught men laws. That when the silver age succeeded, she rarely mingled with them, and only came from the mountains in the evening, to reproach them and to foretel a greater depravity. That when the brazen age made its appearance, which first formed the sword, and devoured the oxen who drew the plough, she fled from Earth to Heaven, where she appears with her face veiled, and an Ear of Corn in her hand.—Now, that we may apply all this, I observe that to the Goddess Ceres, who is also known by the symbol of the Ear of Corn, is ascribed the invention of laws, and that she thence derives her name *Thesmophoros*.—But Ceres or Vesta are acknowledged on all hands to signify the Earth. *Phurnutus*, p. 73. *Utraque, scil. Ceres et Vesta, non videtur alia a Terrâ fuisse.*

Virgil stiles her justissima Tellus: Servius ad iv. *Æn.*
 “Leges dicitur Ceres invenisse, nam ante frumentum in-
 “ventum, homines sine lege vagabantur, quæ feritas in-
 “terrupta est postquam ex agrorum discretionem nata sunt
 “Jura.”

Thirdly. Both sacred and profane writers personify the earth. For the scriptures see Deut. xxxii. 1. Jer. xxii. 29.—Numb. xvi. 30.—Lev. xviii. 28.—Job. xii. 8. Ps. lxxv. 13.—lxxxv. 12. For profane writers we may observe the epithets they bestow on her and the parts they mention of her. These are Gremium, Sinus, Uber, Viscera. Do not all languages impose on the earth a name in the feminine gender, and is she not represented as the mother of all? Hesiod represents the earth, as having produced the Heaven, and every thing else as produced by the mixture of these two. Virgil observes of her: Parturit almus ager: & tum partu terra nefando. Thus the earth by producing from herself the vegetable world, which in the language of things is symbolical of the animal, (thus a tree stands for a man, Ps. i. 3. Matt. iii. 10. &c.) bears an analogy to the female of all animals, by whose means the animal creation is continued; and this analogy is a sufficient ground for making the female to be the symbol of the earth. Let us consider the appellations all languages bestow on certain portions of the earth; they are female, as Hibernia, Britannia, &c. and they use denominations which imply an allusion to the human body, and carry a reference to its several parts. Thus we call projecting points of land, Heads or Headlands or Capes; and in many languages they are termed Nofs or Nefs (from Nasus); Defiles are termed Fauces, and it is fami-

liar with us to talk of the Face of a Country; in Scripture mountains are stiled Horns, *Is. v. 1.* and Heads, *Rev. xvii. 9.* and Shoulders, *Deut xxxiii. 12.* and they are said to be brought forth, *Pf. xc. 2.* which implies that the Earth was considered as a Female.—And is not man himself termed a Microcosm?—All such expressions betray their origin, and shew that they are founded on a supposition, that the human figure is the proper emblem of the Earth. What can therefore more properly represent her than the figure on the sphere; where she appears with an ear of corn in her hand to shew that she is mother of the vegetable world. Her being stiled a Virgin, plainly denotes the dry land, which on the third day of creation produced fruits without cultivation, and on the sixth, the various race of animals.

Fourthly. We have the authority of holy Scripture, when we interpret an ear of corn to be the hieroglyphic of the year. But the year is that space of time, in which the Earth revolves about the Sun. Therefore the figure which holds the symbol of the year in her hand, must be the Earth. And thus whether we consider the ear of corn in the literal sense as in the last argument, or in the symbolical as here, we are equally led to the same conclusion.

Fifthly. Let us enquire into the language of Scripture and consider what are the terms by which it denotes a land, or a country, city, &c. And here we cannot but observe, that as it always speaks of them as Female, so it generally prefixes also the term Virgin.—Thus in *Is. xxxvii. 22.*—*2 Kings, xix. 21.* *Lam. ii. 13.* the Virgin the Daughter of Zion, is the City of Zion. See also *Is.*

xxiii. 12. xlvii. 1. The Virgin of Israel, Jer. xviii. 13. is the Land of Israel: as it is also in Jer. xxxi. 4. 21. xiv. 17. The Virgin, the Daughter of Judah, Lam. i. 15. is the Land of Judah. The Virgin, the Daughter of Egypt, Jer. xlvi. 11. can mean only the Land of Egypt. In Is. lxii. 4, 5. the Land of Israel is manifestly compared to a Virgin, and stiled such, and is said to be married. Let us now compare, Ps. c. 1. and xcvi. 4. with Matt. xxv. 1. In the former all Lands are desired to be joyful in the Lord, and to come before his presence with a Song; in the latter ten Virgins are said to come to meet the Bridegroom with Lamps in their hands. When we reflect that on the Oriental Zodiac, Virgo is represented with a Lamp in her hand, it is difficult not to believe, that the Virgins spoken of by our Lord, are the different Regions or parts of the Earth, or the Lands spoken of by the Psalmist: and consequently that a Virgin is the proper symbol of a Land and of the Earth itself.

Sixthly. The Oriental Zodiac, (Maurice's Hindostan P. 332. or Sir William Jones in the Asiatic Researches) represents this sign as a woman placed in a boat on the waters. An exact description this of the dry land which on the third day was raised above the waters.

Seventhly. Man having been created the principal Being on Earth, and appointed to rule over it; hence we may infer that a human being may be the proper symbol of the Earth: over which he was invested with dominion, and which he was formed for the purpose of cultivating. Agreeable hereto, John i. 29. the Baptist says of Christ, that he takes away the sins of the World: but what he

took away was the sins of Man; therefore the World is substituted here for Man, a mode of expression familiar to ourselves.

Eighthly. The sentence which the Lord pronounces, Gen. iii. 16, 17, 18. gives room to consider the Woman (Virgo) as the symbol of the Earth. An analogy is established between them in these three particulars. First. The Earth is to yield her produce with Labour and Sorrow to her Cultivator; and the Woman is to bring forth children with Labour and Sorrow. Secondly. The Earth is to produce Thorns and Thistles; and the Woman becomes, as the fact shews it, the Parent of a vicious and sinful race, Rom. v. 19. who are stiled Thorns and Thistles, Matt. vii. 16. Thus Elsnor on Hebrews, vi. 8. *Apostatae, qui pluviae coelestis, i. e. doctrinae Evangelicae fuerant participes, nec fructus tulerant Evangelio dignos, cum terrâ comparantur perpetuo ardore Solis exusta et spinas tantum ac tribolos ferente.* The Elect spoken of in v. 4. ; are compared in v. 7. to the Earth, drinking in the Rain of Heaven: and the same apostatizing, v. 6. to Earth bringing forth Thorns in v. 8. Thus human beings are compared in both cases to the Earth. In the same language Christ terms his Apostles, the Salt of the Earth. Thirdly, the Man is to rule over the Woman, whereas before they seem to have been in a state of Equality; in like manner as in Gen. i. 28. rule is given to him over the Earth. In these three particulars then, the Woman and the Earth seem to have exactly the same relation to the Man: and consequently the Woman might with propriety be the symbol of the Earth.—But we are warranted to pro-

ceed further I apprehend, and hence may justly infer that the Lord did at that very time constitute Virgo the proper Sign of the Earth, by the very terms in which the sentence is conveyed.—St. Paul considers, Ephesians v. 29.—32. the words of Adam, Genesis ii. 24. as symbolical of the union between Christ and his Church; and there appears the same reason for understanding the words Gen. iii. 16. 18. as equally symbolical.

I have now gone through the first Six Signs, and find the ideas they suggest to be these: 1. The Lord, the Creator of all things. 2. The Ocean or Chaotic Earth. 3. Night and Day. 4. The Heaven or Starry Firmament. 5. The Sun. 6. The Earth or dry Land, producing Vegetables as on the third day, and Animals on the sixth day. Now in this order does Moses, Genesis i. arrange the Creation, except that he makes the creation of the dry land to precede that of the Sun. The reason of this apparent inversion may be, that the animals were produced after the fourth day; for neither Scripture requires us, nor will Philosophy permit us, to believe, that the Earth existed before the Sun, whose satellite it is: the most probable hypothesis then will be, that a motion round its axis having been given to the Earth on the third day, that in consequence thereof the luminaries were seen above the horizon of some particular part of the Earth, viz. Eden, on the fourth day, and thence were said to be then created.—But we can form no hypothesis concerning the nature of the first and second days that will not be liable to difficulties; those days having some difference from the subsequent.—And I do further remark, these objects, Moses says, received

distinct Names from a Divine imposition, viz. Day, and Night, Ocean or Sea, Earth or dry Land, and Heaven; except only the Sun to which a distinct name is not recorded, because probably his office of ruling the Day rendered that less necessary.—But what can such imposition mean except this, that God instituted visible signs or marks of these things, and taught them to the first man? Such marks then I do suppose the Zodiacal signs to be, and that they form an hieroglyphic which contains the following sentence. *In six* (according to the number of signs) *Days and Nights, the Lord God created the Ocean, the Heaven, the Sun and the Earth producing all things.* A Proposition, which is the Creed of all Nature, whose universal Voice cries out, I believe in God, the Father Almighty, Maker of Heaven and Earth: which contains the great Truths of Natural Religion, and is nearly the same that God afterwards delivered to Moses, written with his own hand. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is. Where we may observe that the Sea is mentioned by itself, distinct from the Earth, as I suppose is done on the Zodiac. The same remark holds also in Ps. xcv. 5. and many other places.

Nor can it be objected that no symbol occurs, answering to the word created; for I hold this to be implied in the first sign, which does not properly denote the Supreme, but only a certain Act, viz. Creation, and as this can be performed by him alone, it does therefore denote the Supreme; only by the way of inference; and thus we know the Divine Being only from his works. Rom. i. 20.

CHAP. IV.

Concerning the last SIX SIGNS, and their probable Interpretation.

GREATER difficulties present themselves in the remaining part of the subject, than any I have yet encountered. They arise from the nature of the Objects it contemplates, and of the Fact it endeavours to investigate. The Objects before considered were natural; hence the symbols that denoted them were more easily discoverable, as to their meaning, and capable of a more satisfactory proof; and the Fact investigated was a necessary Truth (i. e. the Creation of the World by an Almighty Agent) or one whose non-existence was impossible.—But as I suppose the last Six Signs to relate to the Fall of Man, this is a Truth of merely contingent nature; and the symbols that relate it, are not as before, all of them natural objects, but some of an artificial kind or instituted Signs, such as the Balance, others mixed and compounded Representations as the Archer, Capricorn, the Water-Bearer, and therefore to be discovered with more difficulty and ascertained with an evidence less convincing. And as this doctrine of the Fall, has not had so wide and universal reception among

all nations as that of the Creation, I shall be deprived of many lights from the opinions and practices of different countries which I had in the former case.—These considerations convince me that the discovery of these last symbols would have been utterly impracticable, were it not for the light thrown on them by the third chapter of Genesis, to which I must therefore entreat the Reader's most careful Attention.

Now this hieroglyphic is contained in the following Six Afterisms: the BALANCE, the SCORPION, SAGITTARIUS, CAPRICORNUS, AQUARIUS, and PISCES, of each of which in their order.

But before I treat of Libra, I must remove an Objection made by Goguet and by many others, who state that this sign is modern and its name first bestowed on it under Augustus. Without insisting upon this circumstance, that Petavius has shewn that Servius whom they quote, mistook the meaning of Virgil; I will only ask, were this opinion true, whence comes the mention of it in the sacred books of India, 1200 years at the very least before Augustus: or the memorials of it on the ancient monuments of Egypt, or the clear allusion to it and the Urn, in Is. xl. 15: who has been speaking of the Wonders of Creation, v. 12, to which he again returns, v. 22. 26: and who compares other nations to the dust of the Heavenly Balance, while the posterity of Abraham has been compared by God himself to the stars.

But to come nearer to a solution of the difficulty, let us consider the name by which the Greeks originally designated this sign; and this was *Ζυγισ* the arms of the

Scorpion. But in Hebrew לַיִן signified Jugum or זֶדֶן, (the name latterly given to this sign) which word may be derived from לַיִן deprimō, and denote a Balance. On this subject Schultens, in Jobum, thus expresses himself, p. 150. "Primaria notio radicis לַיִן ex Arabum ope restitui potest: ubi significat, Propendit in alteram partem lanx." If now we consider the great similitude between the words לַיִן and זֶדֶן in their sound; we may easily be induced to believe the latter only the corruption of the former: and therefore the objection to be founded in error, and the whole difficulty to arise from the ambiguity of words.

The first Asterism then is LIBRA, or the BALANCE; and this I prove in the following manner to be the symbol of the SABBATH:

First. From the nature of the symbol. While the effect of all other machines is to produce motion, this alone produces Rest; and as the use of this instrument is to ascertain the exact weight of any body, in such case the body and weight equipoise, and the machine is at rest: the natural state therefore of this instrument is a state of Rest. And when all the parts of any body are in equilibrium, we then say, the body is at rest. Since therefore Rest is that which puts a distinction between the balance and every other engine, we are justly warranted in considering the balance as symbolical of Rest, and consequently of the Sabbath. And if we consider the state of our first parents in Paradise, we shall be led to perceive a similitude between their condition and this machine. Unacquainted with Sin and Evil, they were strangers to those storms of passion, which

afterwards became incorporate in their nature. Scripture represents them the slaves of no shameful passion, Gen. ii. 25. In their happy state, reason was to command, and passion was to obey; and all this within the limits which their Maker had prescribed; we may therefore consider in them reason and passion as keeping an exact equipoise; a state of which the balance would naturally be the sign.

Secondly. The Sabbath was no natural production, but merely a positive institution. Hence then we see the reason, why it was not represented like the preceding, under the form of some natural object as the Bull, &c. but by an instituted sign. And as the seventh day was the Sabbath, so we find the seventh sign commemorative of the Sabbath. That this institution ought to be marked out by a sign equally as the Heaven, &c. we may conclude, from considering that it was blessed by God; in the like manner as he pronounced all his works that preceded it to be good, and consequently may be considered equally blessing them. The same thing seems implied from his sanctifying it, and enjoining its observance.

Thirdly. Let us consult Scripture, and we shall find reason for considering the balance as the symbol of rest, Christ, says Matt. xi. 29. take my yoke upon you and ye shall find rest. Here yoke ζυγος denotes rest. But ζυγος in Greek and יג in Hebrew equally denote balance and yoke. And in all languages, to submit to a yoke implies to be in a state of rest. And thus both hieroglyphics, that in the first fix, and that in the last, seem connected together by this seventh sign, which im-

plies the Rest of the Sabbath, that succeeded the six days creation.

Fourthly. Whatever be the meaning of this sign, it certainly refers us to the earliest ages of the World, and even to the Creation. To this last it is referred, *Is. xl. 12. Job. xxviii. 25. xxxvii. 16.* It is ascribed to the Deity, *Dan. v. 27.* (as Homer does, *Il. viii. xxii.*) *Job vi. 2. Prov. xi. 1. xvi. 11. xx. 23.*—Hyde de Rel. Vet. Pers. p. 245. *A quibusdam Mihr, i. e. Mithras habetur pro intelligentiâ illâ quæ solem regit. Is in die iudicii præficiendus est Ponti per quem transibunt mortuorum animæ: et in Balance omnium actiones ponderat. Et p. 262. Gabriel est Angelus qui Bilancibus præest dum alter Angelus Mihr est ponderis inspector et Judex.* Allusions thus borrowed from this sign and connected with the creation and end of this World, leave no room to doubt but their authors were well acquainted with this asterism. Let us now apply these remarks to the matter in question. We are assured that Christ, the Son of Man, is Lord of the Sabbath, *Matt. xii. 8. Mark ii. 28.* and even that he is Lord of the Sabbath, as it should seem, because he is the Son of Man, for whom the Sabbath was made. For I consider the word Man, in *Mark ii. 27.* as synonymous with Son of Man in the next verse. But we also read, *John v. 22—27.* that the Father has committed all judgment to the Son; and this, because he is the Son of Man: and that it is he, whom he hath ordained to be judge of quick and dead. *Acts x. 42.* Hence then I infer a connexion to subsist between the Sabbath and the judgment, because Christ is Lord of both, and in both cases for the same reason, viz.

because he is the Son of Man. Now the Balance is evidently connected with the idea of judgment, enquiry and examination: being what we all represent in the hands of justice. Consequently the Balance will be connected with the Sabbath. We may further observe another connexion between the Sabbath and the judgment, which consists in this. That as the Sabbath put an end to the work of Creation, so judgment finally decides the question of merit and works: and when the Sabbath comes, on which, by the divine law, man was forbidden to work, this is the symbol of that night which once comes to us all, and in which, as Christ tells us, *no man can work*. There then remains nothing but a looking after judgment, as the Apostle says: and it is remarkable that it was at midnight, Matt. xxv. 6. the bridegroom came; and that it was in the night he was betrayed when he came and found his disciples sleeping: although he had often inculcated the necessity of watchfulness. The Balance then being clearly connected with the judgment, of which it is the symbol; and that being connected with the Sabbath; the Balance therefore will be the sign of the latter.

The second Asterism is the SCORPIUS or the SERPENT. This sign I apprehend to relate to the fall of Man, moved thereto by the following considerations.

First, from the nature of the symbol. What emblem so proper to record the memory of that first most awful and calamitous event that befel mankind, as the animal, by whose agency and instrumentality it was effected. Add to this, that of all the serpents represented on the sphere, this alone is recorded in the heathen Mythology,

to have occasioned the death of a man, viz. Orion. And although this may probably be founded on the circumstance, that this sign rising, Orion sets; it still warrants the conclusion, that it was believed to have once been pernicious to some human being. But to record facts in such manner, perfectly agrees with the sense of all the ancients: who suppose that Jupiter formed the Constellations, to immortalize events that have taken place on earth.

Secondly. From the descriptions given by Moses of the Serpent, compared with the interpretations which the writers upon hieroglyphics give of the Scorpion.

Moses tells us of Eve's Serpent, that he was the most subtle of all animals; Pierius says, p. 194. "*Terrestrius Scorpium doli atque fallaciæ signum habetur, imprimis de insidiis quæ post aliquam felicitatem subsecutæ sunt: quæ virum ut Scorpium, ultimâ suâ parte percussit.*"

Moses tells us, that enmity was put between him and the woman; Horapollon assures us, p. 26. "*Inimicum cum pari inimico congregientem indicare volentes, Scorpium et Crocodilum pingunt, uterque enim alteri exitium adfert.*" But among many other significations, the Crocodile was supposed the image of the Deity: between whom and the Scorpion hatred was to exist.—The curse pronounced upon the Serpent was, that he should go upon his belly, and have his head bruised by the seed of the woman, whose heel he was to bruise.—But in such prone position is the Serpent represented on the sphere, the feet of Sagittarius seeming to be in contact with his tail.—And that an allusion to the history in Genesis iii. exists on the Sphere, will scarcely be doubted

when we consider that where a serpent is represented, there generally is some image standing upon it. Thus Hercules stands upon the head of Draco, Cancer upon Hydra, Ophiuchus upon Scorpio.—It was further pronounced upon him that he should eat dust; words which are supposed by Hyde to denote a wretched condition, as in Pf. lxxii. 9: but Pierius tells us, p. 162, “Scorpius & alii Serpentes qui prævalent in sicco, si in aquam præcipitentur, nullam habent vim;” the application of which we shall see further when we come to the fifth Sign. The same author observes, “Cœlestem Scorpionem, ob aculeum qui est instar teli, humani generis perditionem sunt qui velint significare:” agreeably to the opinion of Astrologers, who hold the Scorpion a baleful Sign, the author of War and Discord.

Thirdly. Scripture gives room to consider the Scorpion, as the symbol of whatever is rebellious and disobedient. Thus Ez. ii. 6. the Prophet is declared to dwell among thorns and briers; and to be in the midst of Scorpions.—And Christ, in Luke x. 19. gives power to his disciples to tread on Serpents and Scorpions, and all the power of the Enemy: and from the preceding verse he plainly connects these with Satan.

The third Asterism is SAGITTARIUS; a representation of no animal that occurs in the Creation, but a compounded Figure, part Man and part Horse: and this I take to be the symbol of the great DELIVERER, the seed of the woman, spoken of in Gen. iii. 15.

My first argument is founded on Etymology. His name Centaurus (for as such he is figured) seems most naturally derived from the Hebrew, where it may be

expressed thus קִנִּיתִי-אִוֶּר Lumen, i. e. Auxilium, adeptum. Viewing the matter thus, we see it is exactly in the same manner that Eve called her first-born Cain, because she said, קִנִּיתִי-אִישׁ I have gained a Man, from the Lord. But our Lord is every where expressed under the name of the Light.—And in the Greek language φῶς equally denotes Lumen et Vir.

Secondly. The Nature of the Symbol leads to the same conclusions. He is plainly at War with the Scorpion. A Horse is the hieroglyphic of War, Job. xxxix. 19—25. Rev. xix. 11. And as such is used by profane writers. Virgil l. iii. 540. Bello armantur equi, bellum hæc Armenta minantur. His Epithets for a Horse are all borrowed from War, such as Bellator, &c. And he relates, that the head of a Horse having been found in digging the foundations of Carthage, denoted l. i. 448, fore bello egregiam. Plutarch tells us that Orus preparing to make war on Typhon, his father Osiris appeared to him, and asked him what animal's assistance he judged most proper to make use of? and was answered, the Horse.—The Bow and Arrows put in his hands, can only denote the same thing; and his heels are represented contiguous to the Scorpion's tail, in which that animal's power consists, as that of the Serpent did in his head.

Thirdly. We have the authority of the Scripture for attributing Arrows and a Bow to God, Gen. ix. 13.—Deut. xxxii. 23. 42.—Ps. xviii. 14.—lxiv. 7.—Hab. iii. 9, 11. The propriety of such application may appear from these reasons.

First. He is represented under the image of Love, 1 John iv.—But all writers armed with Bow and Arrows,

the Being whom they supposed to preside over Love, because he wounded from a distance.

Secondly. It speaks of him as dwelling in Light; and as the true Light. But Arrows are a proper image to denote rays; and hence they are ascribed to Apollo and Diana, who were the Sun and Moon: Phurnutus, p. 92.

Thirdly. As Arbiter of Life and Death, Hab. iii. 5. they are justly attributed to him; Pl. xxxviii. 2. For same reason they were ascribed to the above named Deities; Sagittæ Apollinis immissæ in Græcos, denotant pestilentiam. And in the xlvth Psalm, where the Apostle to the Hebrews assures us, i. 8. 9. that the Son is spoken of; he is described as armed with Arrows in verse 5. and rides on in v. 4: that is, he is described in a manner not very unlike the heavenly sign.

The fourth Asterism is CAPRICORNUS. Under this image, which is also a mixed representation, and of no animal that actually exists; but differs from the former, that no part of the figure is taken from the human race; I apprehend is designed the grand ENEMY of Man's Salvation, his spiritual Adversary, who had the Power of Death; for the following reasons.

My first argument is founded on language. The very same word שְׁעִיר which in the Hebrew language denotes, Lev. iv. xvi. the He Goat; does also denote a Dæmon, Lev. xvii. 7.—Is. xiii. 21. xxxiv. 14. "In hoc Levitici
" loco, per שְׁעִירִים hircos, et per hircos Dæmonas, in-
" telligunt R. David Kimchi in libro radicum, et R.
" Moses Maimonides. Moreh Nebochim. L. iii. Cap.
" xlvii." Selden, de Diis Syris. Accordingly we find
that two Kids of the Goats were to be the sin offering

for the congregation ; one of which termed Azazel, was to be laden with the iniquities of Israel. But the choice of the animal seems determined by the consideration of the being of whom that animal was the symbol.

Secondly. The Goat is an image of universal nature, or the visible world : as such she is the nurse of Jupiter, who rides on the Goat, and whose shield is the *Ægis* ; and her horn is the horn of plenty. But it was to the Universe and its parts, that men paid that worship, which was due only to the Supreme. The Goat will therefore justly denote the Devil, the author and promoter of such idolatry ; and who by the instrumentality of visible nature, led men from the homage due to its Almighty Creator.

Thirdly. Let us consider the nature of the Goat. This animal is remarkable for being pernicious to the Vine ; which gave birth to the epigram "*Rode Caper Vitem, &c.*" Hence the Goat was to be sacrificed to Bacchus : and hence Pausanias p. 109, tells us, the Constellation called *Capella*, having been found by its rising to be noxious to the Vine, the Phliasians erected a brazen Goat, to which they offered prayers. But the Vine is the image under which Christ denotes himself, John xv. 1. This Christ said, having John xiv. 6. pronounced himself to be the Truth.—And the connection of these two is so evident, that all the world connects the drinking of Wine with the telling of Truth. Since this is the inseparable effect of drinking Wine, we are therefore led to pronounce, that in the language of Nature, Wine will be the Symbol of Truth. And consequently Christ who is the Vine, will be also the Truth. The Goat, therefore, as the

enemy of the Vine, will be the enemy of Truth, and therefore the emblem of the Devil, who is the father of a lie.

Fourthly. The Goat seems to be a general description of an enemy. For when the Athenians attacked by the Persians, vowed to offer as many Goats to Diana as they should kill Persians, as Xenophon tells us; here the Goat seems to be the symbol of an enemy.

Fifthly. Our Lord, Matt. xxv. 33. 41. classes all mankind under two great divisions, the Sheep, i. e. the good, and the Goats whom he pronounces cursed. In like manner, Ez. xxxiv. 17. the Lord judges between the Rams and the He Goats: and Zech. x. 3. the Lord punishes the Goats.

Sixthly. The Grecian empire which cruelly afflicted the people of God, is represented by Daniel, under the image of the He Goat; while the Persian, which as greatly favoured them, bears the image of the Ram.

Seventhly. I have before observed that souls departing this world were supposed to pass through the gate of Capricorn, (in this sign, the Via Lactea which the ancients supposed to be the place where they were assembled, intersecting the Zodiac) which is otherwise called that of Death: therefore Capricorn will denote him who had the power of Death, who was a murderer from the beginning; and this was the Devil: accordingly we may observe, that this asterism ends in the Fish's tail: which creature will be proved to be the symbol of the Dead.

The fifth image is AQUARIUS, or the WATERBEARER.

This sign I explain from Gen. iii. 16.—19: and understand it to denote all those TROUBLES and miseries

which the Almighty entailed upon our first parents in consequence of their transgression. But in order to the better explication of this asserism, I should endeavour to investigate the various significations of Water in the Scripture.

The idea of Water is naturally connected with that of multitude and consequently with that of immensity; hence the Ocean is the only object to which we attribute immensity. And from its parts being easily divisible, it is connected with the idea of Motion. From these it will follow. First. That waters denote peoples, nations, Rev. xvii. 15. xix. 6. Secondly: That they will denote troubles, sorrows: as a multitude of affairs necessarily implies sorrow: and as a state of trouble is naturally a state opposite to that of rest, i. e. a state of motion.

Thirdly. They will signify knowledge, wisdom, particularly that which is revealed, Deut. xxxii. 2. H. lv. 10, 11: and consequently water will be the symbol of the Holy Spirit, John vii. 39.—Because knowledge is not to be acquired without previous trouble, and wisdom is to be learned only in the school of adversity. Solomon tells us, Eccl. i. 18. In much wisdom is much grief, and he that multiplieth knowledge, multiplieth trouble. This proposition is a real truth, because the ideas which its terms express, have a natural connection. And in same Chapter, v. 7, 8. he compares all the Rivers running into the Sea with all things being full of trouble. These things premised, I proceed to state my arguments.

First. David every where in the Psalms uses the image of Waters and a flood, as expressive of troubles and sorrow. Ps. xviii. 4. 16. lxxxviii. 16, 17. cxxiv.

4, 5. cxxx. 1. cxliv. 7.—The infliction of the Divine Judgments is always spoken of as being poured out, 2 Chro. xii. 7.—Rev. xvi. 1.—Ps. xi. 6.—Thus as Scripture represents him under the idea of the Shepherd of the Righteous, like Aries: so it describes him the Avenger of the Wicked, under the image of Aquarius.—Nor is the expression of pouring out confined to the inflictions of his wrath. Acts ii. 17. God pours out his Spirit upon all flesh: which Spirit Christ speaks of as living Water which he promises to bestow, John vii. 38, 39. And it is worth our observing, that Man having been forbidden the knowledge of good and evil, in his violation of that command acquires labours and sorrow; which are expressed by the same symbol. And what is the remedy? The washing by Baptism and being received into the Church of Christ, who gives the Spirit, which is denoted by the very same symbol, Water.—John iv. 10. 14.—v. 4.—vii. 37. 39.—1 John v. 6. If therefore we suppose Aquarius a symbol of Christ, we shall immediately see that he ought to be a man of sorrows, and who should bear our griefs, Is. liii. 3; and to justify many by his knowledge, Is. liii. 11. agreeable to the prophecies and agreeable to the facts.

Secondly.—Profane history uses the same language. Oriental Collections, vol. ii. p. 417. “La Liquide et les “Eaux sont toujours l’Embleme de la Douleur et de la “Tristesse.”—Eurip. in Supplic. καὶ θάλασσα.—Horace, adversis rerum immerfabilis undis; a mode of speech familiar to ourselves who speak of a sea of troubles, and waves of adversity.—Homer Il. xxiv. 527. represents two urns in Heaven, one of Evils, the other of Good,

which Jupiter bestows upon men; which corresponds to the description the Arabs give of this sign, which is a Mule laden with two Urns. But the most plain allusion to the sign is that contained in the famous fable of Pandora. That Pandora relates to the Zodiac is evident from the words of Hesiod. Theog. 580. He says she wore on her head a crown on which were painted many of the animals both of Land and Sea, and that they were like to the living animals, that is, they had motion; which crown is the Zodiac,

The whole passage is thus translated by Cooke;
 And next the Goddess, glorious to behold,
 Placed on her head a glittering Crown of Gold,
 The Work of Vulcan by his master hand,
 The Labour of the God by Jove's Command;
 There seemed to scud along the finny breed;
 And there the beasts of Land appeared to feed;
 Nature and Art were there so much at strife
 The miracle might well be took for life.

He further tells us, that the woman removing the cover of the Urn scattered Evil among mankind; and thus he refers the origin of Evil to an Urn, the very name by which this sign was known over all the East.

But he says that Hope still remained behind, and accordingly the Urn of AQUARIUS while to our first parents it communicated troubles and sorrows which it still does to the wicked and the sinner; holds forth the gracious promise of the gifts of the Holy Spirit to those who study to render themselves worthy of that his in-

estimable benefit: and who are received into Christ's Church by Baptism.

The sixth and last sign is PISCES; and by this I understand that Death denounced on our first Parents, which was the consequence of the Fall: and by which they were doomed to become DEAD.

First. That the dry land denotes Life or immortality is evident from those numerous passages of Scripture, in which we find the Land of the Living mentioned, Ps. lii. 5. xxvii. 13. cxvi. 9. cxlii. 5. Job xxviii. 13. Is. xxxviii. 11. liii. 8. Jer. xi. 19. Ez. xxvi. 20. xxxii. 23. Here Land is united with Living, and both contrasted with the opposite state. Therefore the Sea must denote Death.

And the propriety of such meaning is clear: for as all earthly animals live on the dry land, and vegetables grow thence, so none can live on the Sea or any thing be produced thence; the Sea therefore will be the image of Death, which swallows up all things as the Sea swallows up the rivers: and which seems to have no termination, as the Sea seems to have no bottom. Hence Fishes being the inhabitants of the Sea, will denote dead Men. Accordingly Jonah swallowed by a Fish is the well known Type of Christ dead and buried.

Our Lord makes the point clear beyond all doubt by his Parable in Matt. xiii. 47. There he compares the Kingdom of Heaven to a Net cast into the Sea: which when it was full they drew ashore, and gathered the good into vessels, and threw the bad away. So shall it be at the End of the World.

In this Parable, the Sea is Death, or the Ocean of Eternity, the Land is Immortality and the Fishes are the

dead Men.—Again in St. Peter's vision, Acts x. 12. earthly animals and birds denote the various nations of men whom the Jews termed Gentiles and unclean; no Fishes are represented; because the Apostle's commission was to preach the word to the Living, whereas Fishes are the symbol of the Dead.—And thus I prove it from Scripture.

Secondly. The Fishes ought to represent the Dead in the language of nature or of things.—For, first: of all animals they alone were reputed to be destitute of language, so that ἰχθυὸν ἀφρονεῖν has become a Proverb. In this they resemble the Dead. Secondly. The scales which cover them are the symbols of ignorance; and the state of ignorance, in which the Apostle of the Gentiles was involved, previous to his miraculous Conversion, 1 Tim. i. 13. is expressed by the scales, which when that event took place, are said to fall from his eyes, Acts ix. 18. But the state of the Dead is that which we are most ignorant of.—Hence there is a connexion between the idea of Fishes and the Dead, as ignorance belongs to one, and scales, the symbol thereof, to the other. Thirdly. Death is that event which of all others we hate most. But the Fish was among the Egyptians, the hieroglyphic of hatred, Clem. Alex. Strom. L. v. p. 670. Horap. L. i. p. 58. Pierius p. 368. and these animals live in a continual state of hostility and enmity.—Hence the Fish would naturally denote the Dead.

Thirdly. From profane authors there is reason to conclude the same thing. The hieroglyphic of Diospolis was this. A Child, an old Man, an Hawk, a Fish, & Crocodile: and the interpretation given was, We are

born, we grow, we live, we die, by the discord of Nature. Here the Fish denoted Death—Pierius assures us, that in Egypt the Fish denoted Death.—Athenæus, l. viii. p. 334. An amazing multitude of Fishes ascended into a river near Apollonia, in those months when the inhabitants performed rites in honour of the Dead.—The emblems of Pythagoras are considered as so many hieroglyphics. One of them is, Abstain from Fishes; which has been supposed to mean, Do no harm to the innocent. Its probable meaning is, *De Mortuis nil malum*: for Athenæus, l. vii. p. 308. asserts that the reason why the Pythagoreans abstained from Fishes, was because of their silence: a thing which they counted divine. In which they agreed with the Egyptians, who made the Crocodile the image of the Deity because he had no Tongue: and therefore resembled the Deity, who performed all things by the act of his Will, without the intervention of Words.

From the above reasons, I consider the FISHES as the symbols of the two first Parents of the human race; reduced by the sentence of the Almighty inflicted on them and on all their posterity, to the State and Condition of the Dead. And that a Connexion, such as I suppose, takes place between the signs, may appear from the two contiguous signs of Aquarius and Pisces; for the sphere represents the water poured out from the Urn of Aquarius as received into the Mouth of the Southern Fish.

I have thus endeavoured to ascertain the meaning of the hieroglyphic contained in the last Six Signs, and find the ideas it suggests to be, 1. The Sabbath.—2. The

Serpent.—3. The promised Deliverer.—4. The Enemy of Man's Salvation, to whose yoke he was to be obedient.—5. The Troubles and Sorrows consequent upon the loss of innocence and happiness.—6. That Death which should be the consequence of such loss.—Hence I consider them as belonging to the Fall of Man, and relating the same history which Moses has done in the third chapter of Genesis.

CHAP. V.

Concerning the Prophetical Sense of the TWELVE SIGNS.

HITHERTO I have been obliged to have recourse to evidence of every nature for the purpose of ascertaining the meaning of the symbols, to consult profane authority equally with the sacred Records, and sometimes to give my own conjectures; that I might the more fully and clearly discover what the natural signification of these signs was, and translate them, if I may use the expression, from the Language of Nature, into that of Art.—But an easier task now remains, in which I mean to derive all my proofs from the Sacred Volume almost exclusively; and principally from the express assurances of our blessed Lord himself.—And in which I hope to make it appear, that they do not merely contain the history of the Past, viz. of the Creation and Fall of Man; but that they also announce the Future, and contain the history of all the grand events which were to take place on the Theatre of the World from its first Formation, to its final Dissolution and the Consummation of all things. A Truth which, if I can make it appear, will leave no doubt as to who was their Author, or who

taught this Division first to Man, since no wisdom less than his, who created all Nature, and whose Truth endureth from generation to generation, could have produced so stupendous a monument of his over-ruling Providence and Power.—Nor is the Scripture silent with respect to this very fact: Thus Ps. cxlvii. 4. He telleth the Number of the Stars, he calleth them all by their Names. And Is. xl. 26. He bringeth out their host by Number; he calleth them all by their Names. What then, let me ask, were those Names; if they were not imposed by him, must we not suppose that he borrowed them from the vain and empty contrivances of an idolatrous superstition.

But before I proceed in this investigation, I must observe, that as ideas are excited in the mind in a twofold manner, either by the things themselves or by words which are their names, so language will be of two kinds, natural and artificial. Of these, the former will be prior in time and superior in use: first, because it will convey real knowledge: secondly, because it will be universal and perpetual, neither confined to one nation, nor in that nation subject to variation. Now if we consider the teaching of the Holy Scriptures, we shall find that it most frequently recurs to things themselves. When the Prophets as Daniel and St. John, lay open before us the volume of Futurity, what is it we read there? Are not empires represented under the image of beasts; or that of a human figure (the symbol of the earth,) whose parts composed of different metals, denote various and successive kingdoms.—Do not all the types represent future events by things or actions; thus the paschal Lamb prefigured the

Death and Passion of Christ, as did also the Fish swallow-
ing Jonah. What are the parables of our Saviour but so
many substitutions of things for words, of natural for ar-
tificial language: of which we have an illustrious exam-
ple in the parable of the Tares, Matt. xiii. 24. 37.

When he compares the Mosaic and Christian Dispen-
sations, and assigns a reason why the Jews should be slow
in receiving the latter, he uses the examples of old and
new Wine, Matt. ix. 17. Mark ii. 22. Luke v. 37—39,
to denote them: as I have already shewed, that Wine is the
symbol for Truth, and is consequently transferred to sig-
nify Religion: in same manner as idolatrous or false Re-
ligion is denoted also by Wine, Rev. xviii. 3. Deut. xxxii.
32. 33. only with a suitable epithet annexed to distinguish
them. When he delivers the precepts of Morality, he has
recourse to the same substitution: Thus Mat. v. 45, we
are commanded to love our enemies from the example of
him whose tender mercy is over all his works, who sends
rain upon the good and evil, and makes his sun to rise
upon the just and unjust. Such is the law spoken of Ps.
xix. 7—11, and not that of Moses, which was only a sha-
dow of good things to come; which law the Psalmist
continually speaks of, and Ps. cxix. 18. prays the Lord to
open his eyes, that he may behold the wonders thereof.
And what are all the verbal allusions so often occurring,
but so many transitions from words to things, from arti-
ficial to natural Language; Thus Matt. xvi. 18. Thou
art Peter, and upon this Rock: (the name attributed to
God himself in Moses's Song.) And when the Lord chan-
ges the name of Abraham, and that of Jacob into Israel,
the reasons for the changes are assigned, and shew that

they have a respect to things denoted by the names ; what are all miracles but so many appeals from words to things, from the doctrines preached in words to the preternatural events that confirm those doctrines. Viewed in this light, miracles are the language of the Author of nature, speaking to his creatures by things and not by words. And that such language is the proper channel to convey and confirm the divine truths is a matter that cannot possibly be doubted. Christ therefore always appeals to the works that he does, as to an infallible language. And all his miracles have evidently a signification in them. His giving sight to the blind denoted that Knowledge which he was to bestow upon an ignorant World, John ix. 39.—His curing all kinds of sickness and malady of the Body, signified the remedies his doctrines should afford to the diseases of the Soul.—His rebuking the Winds and Wayes, the effects his doctrine was naturally fitted to produce on the unruly Wills and Affections of sinful men, in quieting the tumult of passion and force of appetite.—His feeding the multitudes in the wilderness, the nourishment which his heavenly doctrine supplied to relieve their spiritual wants, and the eternal life which the eating his flesh was to confer. The Woman healed of a bloody issue by faith in Christ, what did it denote but the Earth (symbolized by a woman) delivered from the scourge of war, by him who was the Prince of Peace ? The conversion of Water into Wine, what could that signify, but that He, the real Bridegroom and the true Vine, should from the treasures of his heavenly Knowledge, or of the Spirit (symbolized by Water) teach the doctrines of pure Religion or Truth (symbolized by

the good Wine which had been kept until then ?)—Let us consider the case of Abraham, Gen. xv—Having received from the Lord the promise of a great reward and of a Son, the Patriarch asks how he shall know that he is to inherit the land ; this would seem to argue a want of faith, which yet was not the case, as his faith is everywhere, and here in particular extolled. We should, therefore, consider Abraham as requesting that the promise which the Lord had given him in artificial or instituted language, he would please to repeat in the language of Nature, i. e. in the proper language of the Creator to his creatures. His request viewed thus was just and reasonable ; and therefore it was granted as we find in v. 17. 18. of this chapter.

I further proceed to state, that the opinion has very generally prevailed, that the Heavens contained a writing inscribed upon them, and which pointed out Futurity.—Kircher in his *Oed. Ægypt.* tom. ii. pars 3. p. 215, has a chapter on this subject : “ Num Cœlum liber quidam sit, et nūm variz Stellarum combinationes scripturam quandam conficiant, in quâ futura Dei digito inscripta legi possint.”—He mentions the author of the book *Zohar*, and of *Jetzira*, and a vast number of Rabbins, as Abarbanel, Maimonides, &c. as the maintainers of this doctrine ; and among the moderns, Cornelius Agrippa, Paracelsus, Postellus who even pretended to read it, and Gassarel : and he says with equal Propriety and Justice, of the Conclusions they formed and Alphabet by which they pretended to read it ; *O Asininam ruditatem, non nisi fustibus dignam.* For instead of considering it as written in natural language, (which

opinion Kircher would not have opposed, if it had been known to him, as we shall see hereafter) they believed that the stars were placed in the Angular Points of the Hebrew letters, and reduced it to the Hebrew language, that is, to artificial speech. Their undertaking was of course unsuccessful, because they were so weak as to suppose the Author of Nature wrote in a language that was not the language of Nature. But while we are thus warned by their errors from such precipitate and ill-founded Conclusions, let us proceed to state the Premises from which the Proposition may be demonstrated, that the Heaven is the Book of the Lord, and having rendered this point probable, if not absolutely certain, let us proceed in the next place to compare the events they record, with those that have actually taken place, or which we know shall surely do so: and if the result of such enquiry shews the most perfect coincidence, can doubt any longer remain on the subject, but that the true key has been at length discovered.

Mr. Dodwell, in his note on the words ταῖς πλάξιν τῶν οὐρανῶν Grabe's Spic. Patrum, i. ii. iii. seculi, observes that they mean the primitive Law in Heaven; and cites Heb. ix. 23. to shew that every thing terrestrial had Archetypes (παράδειγματα) existing in Heaven, of which they were Ec-types or Copies. Thus to the Ark of Moses answered τὴν ἀληθειάν; to the Temple of Solomon, that mentioned Wisdom, ix. 8: to Jerusalem on Earth, that in Heaven, Gal. iv. 25. 26. He further says, "Et legem certe illis
 " quæ ab initio fuerunt ante jacta mundi fundamenta ac-
 " censent Rabbini. Erat autem Hellenistarum ratiociniis
 " valde congruum ut primi Patriarchæ cum his Archety-

" pis, rerum terrestrium exemplaribus commercium ha-
 " buerint. Mosis certè exemplar, quod in monte vidit,
 " ad cœlestia retulit non Philo modo, sed Auct̃or Epif-
 " tolæ ad Hebr. viii. 5. Et ex his Cœli Libris, didicisse di-
 " citur Jacobus non leges tantum sed etiam eventus om-
 " nes Populi Israelitici. Docet hoc Origenes, Tom.
 " iii. Comm. in Gen. p. 12."—The words of Origen
 here referred to, are, " Sed Voluminis alicujus instar,
 " futurum prophetica dictione complexi, universo quo-
 " que cœlo, qui Dei quidem liber est, contineri futura
 " possunt: Itaque hunc in modum intelligi potest, quod
 " in Josephi precatione a Jacobo dicitur; Legit in ta-
 " bulis cœli quæcumque accident vobis et filiis vestris.
 " Quinetiam illud, complicabitur cœlum quasi Liber,
 " Esa. xxxiv. 4. eo fortassis pertinet, ut impressas ipsi
 " rerum futurarum significationes perfectum quasque
 " completum iri demonstraret; quemadmodum ipso re-
 " rum exitu completa vulgo dicuntur Prophetarum Ora-
 " cula."—And Huetius's Note on this passage of
 Origen is this. One would believe that Plotinus had
 respect to this very place when L. iii. Enn. ii. c. 7. he
 speaks of Letters written in Heaven: and Enn. iii. L. i.
 C. 6. Another use may thence be derived as from Let-
 ters, from which those who are acquainted with this
 Grammar might read even future things.

Having thus consulted Christian authorities, let us next
 consider what testimonies we may produce from Jewish
 writers upon the same point. One of the most sensible and
 best informed among them is Maimonides, whose words I
 thus quote, as I find them translated by Buxtorf, Moreh
 Nevochim, Pars. ii. c. v.—" Quod orbes cœlestes sint ani-

“malia intelligentia et ratione prædita, id verissimum
 “est secundum legem nostram, quodque non sint cor-
 “pora mortua sicut ignis et Terra (ut fatui et imperiti
 “arbitrantur) sed ut Philosophi loquuntur, animalia
 “quæ colunt, laudant et celebrant Deum.” This mon-
 strous absurdity he attempts to prove from Pl. xix. i.
 for he observes that the exposition generally given of
 these words; “That the Heavens declared his Glory,
 “because men inferred it from their construction,” can-
 not be true, because that the Hebrew language never
 attributes the narration of any thing, except to those
 who are intelligent beings. Whereas, says he, it is the
 Orbs themselves the Psalmist speaks of, as he mentions
 their sound as being heard, although they have neither
 speech nor words.—But the hypothesis I have laid down
 above fully answers his objection, because they are sup-
 posed as recording in a book, and that written in the
 language of Nature by things and not by words; and de-
 claring the Power and Wisdom of their Author, with-
 out speech or words, i. e. without artificial language.—
 He further quotes Neh. ix. 6. Et exercitus coelorum te
 adorant. And Job xxxviii. 7.—He then considers the
 world as governed by the Powers of Heaven, and quotes
 Moses, Deut. iv. 19. where it is said that the Lord has
 divided them to all the People under Heaven: that is,
 as he explains it, he has placed them as Mediators, to
 govern his creatures, but not that they should be wor-
 shipped by them.—Josephus Ant. L. i. c. 5. et 8. con-
 siders the Temple as a representation of the Heavens:
 for he says, “Tertia pars Ædificii, quo nec sacerdoti-
 “bus fas erat accedere, velut cœlum illud Deo seposi-

"tum." And Grotius in Matt. xxvii. "Quæ extra
 "Adytum erant, adumbrabant hunc mundum aspecta-
 "bilem, Sic 7 Lychni, 7 Planetas, 12 Panes, 12 Signa
 "Zodiaci," &c.

I shall next consider what support this hypothesis of a celestial writing may derive from the opinions prevailing in other nations; and of these none seem more ancient or to have cultivated the sciences for a greater space of time than the Chinese.—From *Memoires Chinoises*, vol. xiii. p. 308. I extract the following passage. "La Figure D represente le Kouï ou la Tortue. Sous la cinquieme Année du règne de Yao, prirent une grande Tortue, laquelle existoit depuis pres de mille ans. Sur son dos étoit écrite en lettres Ko-téou l'histoire du Monde." And the Missionary adds, "Depuis ce tems-là les Chinois ont regardé la Tortue comme un animal mystérieux, qui pouvoit non seulement leur apprendre les choses passées, mais encore leur faire trouver la connoissance anticipée des Evénemens. C'est pour-quoi ils s'en servent dans la Divination et en font la Base de la Loi des Sorts."—*Martinii Historia Sinica* p. 99. "Quibus aliisque prodigiis erectus, ac præsertim testudinis haruspicio, militem in Imperatorem ipse ducit. Solenne Sinis et olim fuit et est hodieque, ad sortes et auguria adhibere testudinem, in qua colorum maculas motusque membrorum diligenter observant, atque etiam emortuæ ossa inspiciunt." From the Author of the *Origine des Loix* I transcribe the following passage relating to the same event, vol. vi. p. 317. "Une divine Tortue, portant sur ses Ecaillés, des lettres bleues, les lui donna. Alors Ssehoang penetra tous les change-

“mens du Ciel et de la Terre : en haut il observa les diverses configurations des Etoiles ; en bas, il examina toutes les traces qu’il avoit vûes sur la Tortue ; et de tout cela il composa les Lettres.” In same work p. 313, another who passes for the inventor of Fire, first imposes names on Plants and Animals, invented weights and measures, and here he mentions la Tortue des Lettres. The same author (Goguet) remarks the agreement of the Chinese Authors with Sanchoniatho ; in that both consider the Heavens as supplying the models of writing ; when the last mentioned writer observes, that Taautus imitated the Heavens when he composed the sacred Characters.

From what I have above quoted from Chinese Authority, compared with my own discovery of the meaning and signification of Cancer, the Crab or the Tortoise ; do we not perceive that the Heavens figured under that symbol are clearly referred to ; where the Animal is said to carry written on his back, the history of the past, and the prophecy of the future. — And may we not with some probability draw this conclusion, that the first species of writing, or that by hieroglyphics derived its origin from this writing on the Zodiac.

If we now recur to other nations for confirmation of the same truth, we may remark that the very same name *Astlar*, is attributed by the Greeks to Apollo the discoverer of Futurity and to the circle of the XII Signs ; and that in like manner the Arabs denote *Fatum Neceffitas*, by the very same name *Avr*, which in Job and Isaiah denotes the Zodiac ; on which God is represented walking by Job and sitting by Isaiah.

And in addition to the above arguments for the existence of a Celestial Writing, I shall adduce the following proofs.—Exod. xxxii. 32. Moses mentions the Book of the Lord in which names are written; and the Lord admits the existence of such Book. And our Saviour Christ, Luke x. 10. speaks of the Heaven as if it was this Book.—The Heavens in Ps. viii. 3. are characterized as the work of his Fingers; which plainly implies writing and is said, I believe, besides, of the two Tables of Stone only.—Agreeably to this, the Heavens are called כְּתוּבֵי whose root is the same with the root of כְּתוּבָה Volumen; and the Ordinances חֻקֵּי of Heaven are mentioned Ps. cxlviii. 6. Job xxxviii. 33: which last word is derived from כָּתַב Scribere.

Having produced a variety of evidence, to prove that it has been a very generally received opinion, that there did exist a Celestial Writing: I shall proceed in the next place to shew the correspondence between these Signs as interpreted from the language of Nature, and the different periods that compose the history of Man from his first formation to the general dissolution of all things, conformable to what we know has actually happened, and what we firmly believe will as certainly take place before that event.—Now these periods may be arranged as follows.

Man proceeded from the hands of his Heavenly Father, endowed with great mental perfection and intellectual endowments.—He was made in the Image of God and invested with dominion over the inferior part of the Creation. His words Gen. ii. 24. are cited by Christ as inspired Scripture. He was considered as a Prophet,

Clem. Alex. vol. i. p. 400. Note. "Adamum Prophe-
 "tam credidit Justinus Martyr, cum dixit Christi ad-
 "ventum prædictum fuisse 5000 annis priusquam appa-
 "ruerit. Apol. i. p. 62. Edit. Oxon.—In recogniti-
 "onibus Clementis, Petrus affirmat l. i. sect. 47. pri-
 "mum hominem fuisse Prophetam."—Several of his de-
 scendants for many generations, Abel, Seth, Enoch, &c.
 were eminent for their Piety and Religion. Nor are pro-
 fane accounts silent with respect to the Virtues of the
 Founders of the human Race: witness their accounts of
 the Golden and Silver Ages. This period then which
 I may suppose equal to the duration of the first Man's
 Life, will be the first in order and marked by the Virtues
 and Integrity of those who then lived upon Earth.—But
 to this period succeeds another very unlike it, the Bra-
 zen Age of the Poets; when Moses tells us, the Earth
 was filled with Violence.—These two Portions of Time,
 which occupy the whole Duration of the Old World,
 may be justly stiled: the first, the Kingdom of the RAM,
 when the worship and service of the only true God pre-
 vailed: the second, the Kingdom of the BULL, or the
 reign of violent arms and lawless force; and this termi-
 nated in that heavy infliction of Divine Vengeance, when
 TAURUS or THE OCEAN, as I have proved it to signify,
 was brought upon the dry Land and extirpated almost
 entirely the human race; an event which Josephus tells
 us, Ant. l. i. c. 3. was foretold by Adam, and seems
 intimated in the name bestowed on Enoch's Son; as also
 in the name of Noah. And if we suppose the know-
 ledge of the Zodiac communicated to the first Man, we
 shall not be at a loss to see whence he derived the intima-
 tion of so surprising a Fact.

After this dreadful Catastrophe, it were reasonable to have hoped, that the survivors would have long persevered in the profession and practice of pure religion; yet Scripture gives us reason to suspect from the curse upon Ham or his son Canaan, that there was a speedy relapse, in one part at least of Noah's family. Hence I consider the period of Time between the flood and call of Abraham, when true Religion was professed in the lines of Shem and Japhet, mixed with false in that of Ham, the patriarch of the Egyptians and Africans, as characterised by the reign of the TWINS or GEMINI.—In the latter part of this period, the Zabian Idolatry, or that which consisted in worshipping the host of Heaven, became universal. Abraham himself had been educated in it, though afterwards its greatest opposer; as Maimonides assures us, *Moreh Nevochim* Pars. iii. cap. xxix. and as appears from Scripture, *Josh. xxiv. 2.* Accordingly St. Stephen tells us, *Acts, vii. 42.* Then God gave them up to worship the Host of Heaven, i. e. to practise the Neighbouring Idolatry. The period then which succeeded, comprising the reign of Idolatry and Paganism, may be called the kingdom of CANCER, inasmuch as I have already proved that symbol to denote the Heavens, and therefore the heavenly Host or celestial Bodies. But synchronal to this I place the fifth Period, or the Kingdom of the LION, by which may be understood the Jewish Dispensation, and dated from the covenant made with Abraham, *Gen. xv.* That the Lion ought to be the symbol of this dispensation, may appear from this consideration, that as the Lion causes all other animals to disappear from the Forest, so the Jewish Religion banished all those false religions and ido-

latries which were typified by the various Animals that were the objects of worship, or which denoted the different Nations as in Acts x.—And that the Lion actually was the Character of it, appears clear from all those places in Scripture where it bears this meaning. Thus Gen. xlix. 9, Judah is called a Lion's Whelp, as being descended from Abraham; and Israel is compared to the same, Numb. xxiv. 9.—Deut. xxxiii. 20. 22. Gad and Dan are stiled Lion's Whelps.—Micah. v. 8. The remnant of Jacob shall be as a Lion.—But most remarkable is Ezek. xix. where the Lion plainly means Josiah the King of Judah and his Sons.—See also Zeph. iii. 3. And as the Lion was the symbol of the Sun, so Ps. lxxii. 17. the Throne of David is promised to be as the Sun; and Ps. lxxxix. 36. 37. his Throne is said to be as the Sun, and as the faithful witness in Heaven i. e. Abraham. And Christ says, then shall the Righteous shine as the Sun in the Kingdom of the Father, i. e. as Abraham.

The Sixth Period (analogous to the Creation, where Man was formed on the sixth Day) will comprize the time in which the Son of God took our Nature upon him, and dwelt upon Earth; and to this portion of time, will correspond the Kingdom of VIRGO. But as this is a point of the greatest moment, I shall therefore dwell upon it more fully.

Roger Bacon, *Opus Majus* p. 161. tells us; “*Omnēs antiqui, Indi, Chaldæi, &c. docuerunt quod in prima facie Virginis, ascendit Virgo mundissima, nutritura puerum in terrâ Hebræorum, cui nomen Jesus, ut dicit Albumasar in majori introductorio Astronomiæ.*”—Seldenus de *Diis Syris*, p. 39. “*In prima*

“ decano sphaerae Persicae, collocant Virginem capillitio
 “ prolixo, duas spicas manu tenentem, residentem in si-
 “ liquastro, et puerum lactantem. Et non solum Albu-
 “ mazar notavit decanum illum uti coeleste symbolum
 “ nativitatis Jesu Christi; sed etiam R. Baconus ejus
 “ sententiam est amplexus, &c.” Scaliger in his notes
 at the end of Manilius, has given us the Sphaera Persica,
 from Abenezra, agreeable to the above account of Selden;
 and the learned Kircher in his Oed. Ægypt. gives a si-
 milar account in Tom. ii. Pars 3a. and quotes Albu-
 mazar as saying: “ Oritur in primo decano Virginis,
 “ Puella virgo munda, cui nomen Aderenosa manu du-
 “ as aristas tenens, puerum nutriens in loco cui nomen
 “ Hebræa; puerum dico a quibusdam nationibus nomi-
 “ natum Jesum, quem Græcè dicunt Christum.” Such
 was the manner in which this famous Astrologer, who
 was most eminent for his Proficiency in that Art, could
 express himself, though a Mahometan: and his testi-
 mony is mentioned with approbation by Kircher.—As
 for the name Aderenosa or Adrenedesa, it is admitted
 to be a corruption: when corrected, I believe it will be
 found to signify; conceiving by the Spirit.—It has also
 been observed, that similar ideas have prevailed in other
 authors. Thus the book, whose title is Ovidius de Ve-
 tula, speaking of the Virgin Mary, has the following
 lines: O virgo sælix, O virgo significata per Stellas, ubi
 Spica nitet. Here then we have just cause to wonder,
 that observations so memorable should not have made
 greater impressions, and been more noticed by Christian
 Writers. And this silence of theirs partly arose from
 their supposing it the symbol only of the conception of the
 Virgin Mary herself; but principally, from their not

finding on their own sphere any such sign, as is mentioned to be on that of Persia; where Virgo is represented nourishing an Infant, as well as holding an Ear of Corn in her hand.—Are we then to conclude from this defect, that the above remarks were built upon error, and had no good foundation? Certainly not; for I shall clearly shew that while the Eastern and Western Spheres differ in appearance, they agree in reality; and under different names they teach one and the same thing, that is, the Mystery of the immaculate Conception of our Lord and Saviour.—And I must further observe, that the potent magician whose Wand has diffused those mists before our eyes, which prevent our seeing the Truth, is no other than Language, or the fixing our Thoughts upon Words more than Things.—Now in the Hebrew Language the Word *ללן* has two very different significations; the first is Puer lactante major, or rather Puer lactans: the second sense is Racemavit in Pihel, and it is found in the Plural *ללן* Racemi, which may have for its singular *ללן*, as regularly as *ללן* comes from *לן*: and also some other examples. It will then signify Racemus.—But on our sphere the Virgin is represented holding in one hand an Ear of Corn: and in the other a Bough or Branch *ללן*, or a Star in her shoulder called by that name. Grotii Aratea.—“In Virgine una Stella vocatur *αρε-
 “ αρεντις* (the very translation of *ללן*) quia ante Vin-
 “ demiam oritur, et dicitur Plinio maturitatem Vindemize
 “ promittere. Proclus dicit *αρεντις* sed Columella
 “ vocat eam *αρεντις*. Plinius l. xviii. c. 30. Vinde-
 “ mitorem vocat ut et Ovidius.—Vitruvius. Ab eo non
 “ longe conformata est Virgo, cujus supra dextrum hu-
 “ merum lucidissima Stella nititur quam nostri Provina

“*demiam majorem vocant.*”—The Branch then which Virgo holds, (as I observed before of the Sibyl) or the Star above mentioned, is the *לילי* which the Persic sphere represented, taking the other sense of the same word, as Puer lactans. And therefore the same Idea prevailed universally; and the mode of expressing it only was different.—When now we reflect that the Nativity of our Lord was actually connected with the unusual and extraordinary appearance of a Star in the Heavens, and which was known from ancient records to indicate the Birth of the King of the Jews; a truth admitted by the Jews themselves who called their false Messiah, Bar Co-cab; it is hardly possible to doubt that the sign Virgo was held connected with that Event; and that this Star called *σέπυρινος*, might be that Star which by shining with such Lustre as to be visible in the Day, might therefore probably announce the glad tidings of the Saviour.—But I shall now proceed to shew the nice connection between the Sacred writings and what the sphere records; by proving that the Prophecies are equally applicable to each of these various meanings. And I shall consider first the word *לילי* in its sense of the Vine Branch: Secondly in that of Puer lactans: which two senses are not inconsistent with each other, for a Son is stiled in the Language of Things, a Bough or Branch. Thus in Homer *ἄγας Ἀγασ* is filius Martis—Pf. cxviii. 3. Children are compared to Olive Branches, as Pf. i. the righteous himself is said to be like a Tree. In John xv. 2. the Branch in Christ that did not bear fruit, is plainly the unfruitful Son.—In Luke xxiii. 31. Christ

terms himself the green Tree and the Jews the dry. *Mia nerva* is styled *ἡ νερά*. *Æsch. Eum.* 668; and Hercules is styled *καλὸν*. *Pindar* 6. *Olym.* 115.

In *Genesis* xlix. 10. the Scepter is promised not to depart from Judah (i. e. as appears from considering the preceding verse, the kingdom of the Lion is to last) until *SHILOH* come. For this word no satisfactory translation has ever been given; and as it occurs in this place only, its meaning is entirely obscure and unknown.—*St. Jerome* appears to have read it *שלח*, for he renders it *sent*, *qui mittendus est*: and this opinion receives considerable support from the many allusions which *Christ* makes to the word *sent*, *John* x. 36.—xx. 21.—v. 36. The word *שלח* signifies *Gladius*; it also denotes *Pomarium*, and in the Plural occurs *Cant.* iv. 13. where it denotes *Plants* or *Branches*, *Propagines*, and is in sense the same with the word, *Isa.* xvi. 8. which there denotes the *Branches* of a *Vine*.—And, that the word in *Gen.* xlix. 10. should be *שלח*, or *שלחה* seems probable if we attend to the words of our blessed Lord, *Matt.* x. 34. I come not to send peace *שלום*, but a sword *שלח*. Here seems to be a verbal allusion or *Paronomasia*, such as is common in the sacred writings, (and of which an instance occurs, *Matt.* xvi. 18. Thou art Peter, and upon this rock :) between the words *שלום* or *שלח*, and *שלח* and our Lord's meaning seems to be; that the Peace of which he was to be Prince, meant only the genuine effects of his religion when rightly understood and truly submitted to, and would be verified at his second coming; but that in the present, the mixture of human Vices and Passions would prevent such effects

and eventually prove the cause of War and Discord; and, that, therefore, the name שלח taken in its sense of Gladius would rather denote him than if taken in its true sense of the Vine Branch.

This allusion, St. Matthew, who perhaps wrote in Hebrew, has preserved by giving us the very words of Christ; whereas St. Luke in the parallel place has also given us the sense.

Having thus made it probable, that the word Shiloh ought to be Shalach or Shiloach, the sense of the Prophecy will be "That when the BRANCH of the VINE "shall come, the Kingdom shall depart from the LION;" and this corresponds plainly to the appearance upon the sphere where VIRGO succeeds LEO, as I have above explained it.—Whereas, if by Shiloh, we understand, him to whom it belongs, the Proposition still will be true, but it will be uninformative.—This interpretation receives additional confirmation from the eleventh verse, where the Patriarch expressly mentions the Vine; and assures his son Judah, that if he is united to this Vine, (i. e. Christ, who calls himself the true Vine, John xv. 1.) he shall receive every blessing spiritual and temporal. And when Christ terms the Sacramental Wine, his Blood, which Wine is termed Blood of the Grape or the Vine; do not these expressions imply the same image, and represent Christ as the Vine.—Conformable to all this, we find Christ termed by the Prophets, the Branch. Isaiah xi. 1. calls him the Branch to grow out of the roots of Jesse: and liii. 2. a tender Plant; and Zechariah iii. 8, My Servant the Branch. And when he enters Jerusalem, John xii. 13. (at which time the prophecy of Ze-

chariah was fulfilled, ix. 9. and when with truth it might be said, as in Gen. xlix. 11. that the Foal was bound unto the Vine, i. e. to Christ, and the Ass's Colt to the choice Vine) with what in their hands did the exulting multitudes meet him the King of Zion, the promised Shiloh? Was it not with Branches, exactly as we find Rev. vii. 9. 14. it is said of the multitudes that surrounded the Lamb.—And in Rev. xiv. we find the Vine of the Earth expressly mentioned.—In addition to the above remarks on the word Shiloh, I shall further mention that Isaiah seems to have read it Shiloach, and to have considered it as the name of a Person belonging to the House of David: His words are in Is. viii. 6; and seem to mean, Forasmuch as this People refuse to be governed by the house of David, the ancestor of Shiloach or the Branch, and delight in Rezin; therefore the Lord will bring, &c. In this explication, the waters of Shiloach, denote the Family whence the Shiloach was to arise, by a well known emblem, Rev. xvii. 15. We may also observe, that the blind man restored to sight by washing in the Pool of Siloam (which St. John derives from שלום) John ix. 7. had probably a reference to the promised Shiloh.

The difficulties that attend the application of this prophecy to Christ, as taken in its common acceptation come now to be considered, and they are these. First: If by Sceptre be understood Kingly Power, that such Power did not reside in the tribe of Judah before David nor after Zedekiah: a space of time not more than about one-fourth of the time which elapsed between the delivery of the Prophecy and completion thereof. And that

Judah held the Sceptre over all the XII Tribes but a very small part even of this time.—Secondly : The departure of the Sceptre has been supposed to coincide either with the conquest of Judea by Pompey, or the commencement of Herod's reign, or the destruction of Jerusalem by Titus, or the banishment of Archelaus.—To the first and second it is objected, that the first anticipates the birth of Christ by 60 years, as the second does by 30 years : to the third, that it is posterior to the same event by 70 years ; and to the fourth it has been questioned whether Archelaus ever was really king, i. e. confirmed in the throne by the Romans. Such are the difficulties which attend the understanding the word Sceptre to denote ONLY a real earthly Kingdom ; and which vanish in case we consider it as expressing a symbolical Kingdom ; a Kingdom that denotes a particular dispensation, viz. the Jewish, which should cease and determine at an appointed period.

Sensible of these difficulties some commentators have accordingly understood by the word Sceptre, to be meant only a Staff, which was the Ensign of a Tribe, not the Ensign of Sovereignty.—That a kingdom had been promised to Jacob, which he in this Prophecy transfers to Judah, appears from Gen. xxxii. 28. where the reason assigned for the change of his name to Israel is, that as a Prince, he hath Power with God, Numb. xxiii. 21.—But this Kingdom, from the words of our Lord, Matt. xxi. 43. appears to have been still with Judah, and not taken from him at that time (see also Matt. viii. 12.) although long after Herod's death and Archelaus's banishment. Compare this now with the words of the

Jews, "We have no King but Cæsar:" from which words the natural conclusion is the very opposite of what I before drew, and implies that the Sceptre had departed. These two opposite conclusions can only be reconciled, by admitting the hypothesis I have laid down; which is, that the Kingdom which the Patriarch speaks of is rather of a symbolical kind: and means that the Jewish nation should so long continue God's peculiar People, and no longer.

I shall now proceed to consider the Prophecies which relate to the other sense of the word מלכות, or Puer lactans. And here it is well worthy our observation, what tender affection our Saviour always manifested to little Children, of whom he declares the Kingdom of Heaven to be composed; and how strictly he cautions his Disciples against offending them: and assures them that unless they become like Children, i. e. be born again, they shall not enter his Kingdom.

And here the answer of our Lord to the Priests, on this very occasion of his entering Jerusalem, recorded, Matt. xxi. 16. presents itself to us. He quotes Psalm viii. 2. Out of the mouth of Babes וילדי, and Sucklings, hast thou perfected Praise. And the Apostle to the Hebrews, ii. 6—9. applies this very same Psalm to Christ, and understands it as relating to him. Now in this Ps. v. 1. the glory of the Lord is celebrated as set above the Heavens; and in v. 3. the Psalmist professes himself as contemplating the Heavens, the works of his Fingers. Between these intervenes, verse 2. whose connexion with them is far from being perspicuous; but if we might be allowed to paraphrase it thus: "Thou hast furnished

* ed a subject of perpetual triumph, and put all thine
 " Enemies to everlasting confusion, by so clearly reveal-
 " ing thy Purposes of Grace and Mercy, in the repre-
 " sentations which thou hast made in the Heavens of
 " the עוֹלָל," we shall see an unbroken connexion be-
 tween the three verses, and one consistent meaning given
 to the whole Passage; and the whole plainly referring to
 the Saviour, as it ought to do.

Let us now consider the appellation which Christ so
 constantly gives to himself: and this is, The Son of Man:
 It is thus he is characterised, Pf. viii. 4. and Dan. vii. 13.
 where he is called בֶּן-אָדָם; whereas in the former in-
 stance it was בֶּן-אֱדָם. Now we learn from Gen. v. 2.
 that Adam was the name imposed by God upon both the
 Man and Woman, and as the Woman was the symbol
 of the Earth, the word Son of Man or Son of Woman,
 i. e. Seed of the Woman, may signify symbolically Son
 of the Earth.—Here then we may observe that as the
 Earth had been smitten with a curse for the Transgres-
 sion of our first Parents, so now it was to be blessed in
 him who is its Son symbolically; First because he was
 to grow like a tender Plant and as a Root out of a dry
 ground Is. liii. 2. Agreeable to which, the Psalmist, Pf.
 lxxxv. 11. says, Truth shall flourish out of the Earth.
 And thus it literally implies his miraculous Birth from a
 pure Virgin, it being usual to stile those Sons of the
 Earth, whose earthly Father or Parentage was not known.
 Secondly, and principally, it implies his Resurrection from
 the Dead. St. Paul tells us Rom. i. 4. that he was de-
 clared to be the Son of God with Power, by the Resur-
 rection from the Dead.—For as the Earth is represented

as a Female, the Grave will be her Womb : and therefore to rise from the Grave or the Dead, will have the same signification in the Language of Nature as to be born.— Hence our Saviour tells Nicodemus, John iii. 3. Except a Man be born again, he cannot see the Kingdom of God ; and explains it further v. 5. that he means the being born of Water and of the Spirit. That this last relates to Baptism, has been always admitted ; but Baptism is referred by our Saviour to Death, Matt. xx. 22. Luke xii. 50 ; and his Death is stiled by himself his Baptism : accordingly our Church in her Catechism says of Baptism, that its inward and spiritual Grace is a Death unto Sin. So plainly are the ideas of Baptism and Death connected by our Lord. Consequently to be born again, must mean to rise from the Dead ; and this coincides with St. Paul's Doctrine, 1 Cor. xv. that Flesh and Blood cannot inherit the Kingdom of God, but that this corruptible must put on incorruption. And that we are baptized into Christ's Death, and that we are buried with him by Baptism into Death. Rom. vi. 3. 4.— Agreeable also to what our Lord says John iii. 6. 8. that there are two sorts of beings Material and Spiritual. And thus we see that the Ideas of Baptism, Death, and Resurrection or being born again are all connected. On my hypothesis then, the first Birth is that which we all have experienced : the second that which we as surely shall experience by the Resurrection. This last is properly and literally a birth, because it introduces us into a new State of Existence. And as Baptism is symbolical of this Birth, so the Christian dispensation which Baptism introduces us into, is symbolical of that Kingdom of God,

which we are instructed to pray for and which the Resurrection puts us in possession of. And here we should consider that Matt. xix. 28. Christ uses the term *παλιγγενεσία* or Regeneration, to denote that State when he should come in his Glory: and Schleufner in his Lexicon interprets it to signify Resurrection. The same word occurs Titus iii. 5. where it is taken metaphorically and denotes Baptism, because Baptism is symbolical of such State. Agreeable to all this, we find 1 Peter. iii. 21, Baptism expressly called by the Apostle a Figure: and connected with the Resurrection of Jesus Christ, by which it is said to save us.

I shall treat more fully of this Word, Son of Man, hereafter: and shall now proceed to consider the other Prophecies contained in this Sign. And here, as if it were designed to make the similitude more observable and the allusion more pointed and explicit; our Saviour, John xii. 24. makes use on this very occasion of the image of a Corn of Wheat, as expressive of his own Death and Resurrection: which very same image supplies to the holy Apostle the basis, on which he founds his Arguments, 1 Cor. xv. 37. 42. 44. respecting the Resurrection. And so in like manner our Lord stiles himself the Bread that comes from Heaven, John vi. 48. 51. and at the last Supper Matt. xxvi. 26. Luke xxii. 19. he stiles the Bread his Body: in all these places we may trace an evident Allusion to the Spica that Virgo holds in her hand. And thus the sphere represents her, as bearing the two great Emblems, the Ear of Corn and the Vine Branch: i. e. the two parts of the Christian Sacrament, the Bread and the Wine.

It is further worthy of our Observation, that the words of God are stiled in Scripture, Bread; and his Commandments, in the observance of which consists the Spiritual Life of Man and in keeping of which there is great reward, are termed by the same Name. Thus Christ calls the Gospel, the Children's Bread, Matt. xv. 26. Mark vii. 27. and quotes from Moses, Deut. viii. 3. the famous passage in which the Words of God are compared to Bread.—And his true Disciples are termed, Wheat, Matt. iii. 12.—Comparing Luke xv. 17. with Amos viii. 11. we see that the famine spoken of in both places, is an ignorance of the Divine Will, and a want of Spiritual Knowledge.—Our Lord also has instructed us as to the true meaning of the Word, Eat. As explained by this infallible Guide, John iv. 34, it signifies, to do the will of our Heavenly Father. Accordingly in two instances, Ezek. ii. 8. Rev. x. 9. the Prophet, who is directed not to be rebellious, opens his mouth and eats a book containing the divine denunciations, and those commands of which he was to be the faithful interpreter and actually becomes the obedient Minister and Servant. From combining the significations of these two words thus investigated we may perhaps discern the true meaning of the Words of the Lord, Gen. iii. 19. In the sweat of thy face shalt thou EAT BREAD until thou return to the Ground. They seem capable of this construction: The practice of true Religion and the obedience to the divine Commands (i. e. the eating of bread) shall become a matter of difficulty and be attended with trouble and sorrow in consequence of your transgression, while you remain in this state; and until you return to that Parent

whence you were taken.—We see the eating of Bread is plainly opposed to the eating of Dust, which the Serpent was to eat; and as no animal that we know of, either does or can live upon Dust only, so perhaps by Dust we might understand Pleasure or Sin: whose fleeting perishable nature, unable to yield true Delight, or give real Nourishment to the immortal Soul, and fit only to be troden under foot, renders it justly imaged by Dust. And thus we see that the Passage of Hesiod, “That the Gods have placed Sweat before Virtue,” corresponds with the Divine sentence recorded by Moses: and that, on the contrary, *Facilis est descensus Averni*.—And the reason why the expression “eating of Bread” should have the same force and meaning with “observing the divine Laws” is most obvious; because both are mediums essentially required, and equally necessary to the same end, the preservation of Life; the one in this World, the other in the future.

Let us next turn our attention to the famous Prophecy Isaiah vii. 14.—Here the Prophet uses the word *עלמה* which means illa Virgo, and seems indicative of some person then present before Ahaz: a circumstance which has greatly puzzled commentators, and given grounds to some to assert that the miraculous Birth did happen in Ahaz's Reign. But if we suppose the Prophet's meaning to be this: Behold the heavenly Sign Virgo: the person she typifies shall conceive and bare a Son, and shall call his name Emmanuel i. e. he shall be God manifested in the Flesh; here every thing is clear. For here a Sign is given to Ahaz from the height above, v. 11. and he is assured that his Family cannot be extinct which

was what he feared, until such Event had happened; and not until then should the Sceptre depart, which Sceptre was the Symbol of the Jews being God's People and therefore was lodged in the house of David. The not happening of the Event, was therefore the Sign to Ahaz of his security.

Were it necessary to enlarge further on this Point, I might also observe, that the number six seems very frequently to occur in the History of Christ.—Born in the sixth age of the World according to the Chronology of the Greek Church, or according to Suidas, at the end of the sixth Millenary: his Birth was announced in the sixth Month, at his first Miracle were six Waterpots of Stone; at the sixth hour reveals himself to the Woman of Samaria; transfigured six days after Peter's Confession, came to Bethany six days before the Passover, was crucified at the sixth hour and died on the sixth day of the Week. These remarks serve to justify the Application of the sixth Sign to him.

To this Period succeeds the state of pure and primitive Christianity, which may be termed the Kingdom of LIBRA. Our Saviour thus foretells this State; Then shall the Sun be darkened, and the Moon not give her Light, and the Stars shall fall from Heaven; that is, as I would understand these Words, Then shall the Kingdom of the LION cease for a time, and the Jewish Law be no longer understood, and the Twelve Tribes (whom God had compared to the Stars and who may be called Children of the Mosaic Law, as the Stars may be called Children of the Moon) cease to be any longer the peculiar People of God. Conformably to all this, it appears

from Acts ii. 20. that the Prophet Joel ii. 31. predicted that the Sun should be turned into Darkness, and the Moon into Blood before the great and terrible Day of the Lord come. And under the same images, Isaiah xxx. 26. foretells the superior excellence of the Christian above the Mosaic Covenant.

I am not ignorant that some persons, and particularly of late years, have put a very different construction on these words of our blessed Lord; and considered them as implying the dissolution of all established Governments whatever and introducing a state of perfect Equality in the World; a doctrine which I am convinced has no foundation in Scripture whatever. By such interpreters, the Sun, Rev. vi. 12. is supposed to denote Sovereigns, Princes and Kings: a sense which is impossible and which it cannot bear in the Language of Things.—For the Sun is an object single and unexampled, and to which nothing is like or bears any resemblance in the hemisphere of the Natural World. But in the political Hemisphere, Sovereigns are many: and bear resemblance to each other in the Exercise of the same Power and being vested with equal independance of others. Whereas the interpretation here given, is confirmed from the Language of the Prophets on other occasions. Thus if we compare Is. xiv. 13. with Ps. xlvi. 2. we shall see that the Stars over which Lucifer, the symbol of Babylon, endeavoured to exalt itself, mean no other than the Tribes of Israel; and the City of the great King, Matt. v. 35. mentioned in Ps. xlvi. 2. or Mount Zion, is plainly the Mount of the Congregation mentioned in Is. xiv. 13.

Our Lord then proceeds and says: And then shall

they see the Sign of the Son of Man, which I understand to be Libra for these reasons. First. The Balance will be the proper Emblem of him who was betrayed for money weighed in the Balances, thirty Pieces of Silver, the exact Number of Degrees in the Sign. Of which transaction the Evangelist says *ἵσταντο τὰ ἀργύρια*.—Secondly. It implies the Reign of Justice, and its two Scales may denote the two great classes of the primitive Church, Jews and converted Gentiles. Thirdly. It is probably referred to by Christ himself, when he says; Tollite jugum meum.—Here *ζυγὸς* means either Yoke or Balance. Fourthly. An Emblem of Pythagoras was “Stateram non esse transiliendam.” Words which have been supposed, Clem. Alex. Str. l. v. p. 663. to mean “Observe natural Equality and respect the Laws of Justice;” but may be also understood to have a reference to the Christian Dispensation; as Pythagoras is related to have travelled in Egypt and the East, and to have been known to the Prophet Ezekiel.

But this happy state of Innocence and Virtue, was of short and fleeting Duration.—To it succeeded a degenerate Age in which the Religion of Christ, whose vital Principle was the most universal Charity, was polluted by the Spirit of Persecution, and its Purity defiled by the mixture of Superstition and Idolatry; where the Commandments of God were set at nought and made to yield to the Precepts of Men, i. e. to the Dictates of worldly Policy and Ambition.—And this may be called the Reign of the SCORPION; where, to the exclusion of pure and undefiled Religion, a degenerate kind of Chris-

tianity assumed its name and prevailed. Our Lord has described it by saying *ὁ λύκος σκαρπίζει τὰ πρόβατα*, the hireling fleeth, and the Wolf (i. e. Persecution) scattereth the Sheep; John x. 12: and here we find an Allusion made by the Evangelist to the very name *Σκαρπιος*. To the Period in which degenerate Christianity bore an universal sway, succeeds that of the Reformation in the sixteenth Century, when a considerable Check was given to the Antichristian Doctrines, which had formerly prevailed. And this perhaps may be supposed to correspond to the Reign of SAGITTARIUS.—To this and the preceding succeeds the Reign of CAPRICORNUS, or of Satan; and what can this mean but that falling off, which St. Paul speaks of, 2 Thess. ii. 3. and says shall precede the day of Christ; and that general Apostasy so fully described in the Scriptures.—This should seem to be that Reign of Infidelity, where the Enemy of Man, transforming himself into an Angel of Light should preach the Doctrines of false Philosophy and pretended Illumination: and some have been led to suspect, that our own times bore some resemblance to the commencement of such a state on the Continent of Europe; where in a neighbouring Country, once the Seat of Learning and the Arts, the Ministers of Religion have been massacred or exiled: and the very Memory of the Sabbath Day endeavoured to be obliterated.—To this state whensoever it shall commence, which is entirely uncertain, is to succeed the Reign of AQUARIUS or the WATER BEARER; and this I shall now endeavour to show, can be no other than that Period which is called the Reign of the Messiah, when-

ever such Event shall happen and in whatever manner, and the Restoration of the Jews: Events very generally believed.

We are informed John iv. 35. that our blessed Lord told his disciples, that there were yet four months, and then cometh the Harvest. It is evident that the words of Christ do not relate to a natural harvest; but that they refer to one that is symbolical as in Matt. iii. 12. xiii. 3. 24. 39. This harvest then, I understand to mean the restoration of the Twelve Tribes; and as Christ spoke this in the month of Virgo, the four months will be those of the four succeeding signs. Then in the fifth or that of Aquarius might the harvest of the Jewish nation be justly expected. The same thing seems also shadowed out in the four centuries, and the four generations, during which the Seed of Abraham was to be oppressed before they entered into his rest: and the forty years in the Wilderness, Gen. xv. 13. 16.—And here I would propose it as a matter worthy of consideration, whether these four spaces of Time may not have a near connexion to the Time, Times, i. e. two Times, and the division of Time, mentioned by the Prophets Daniel and St. John: as the number of Spaces of Time is the same in both cases.

Let us further consider that all the characters of Aquarius correspond to Christ. He is said, 1 John v. 6. to have come by Water and Blood, (i. e. typified by the two symbols on the sphere, the Vine whose Juice is called the Blood of the Grape; and the Water Bearer) into his Kingdom we are all admitted by Baptism, and he was preceded by the Baptist: he baptised with the

Holy Spirit, who, in John vii. 39. is expressed under the symbol of Water: he taught that except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God: his Apostle is pronounced to have no part in him, except washed by him: he was the Rock which furnished Water to Israel in the Desert; and his first miracle was the conversion of Water into Wine. But what most completely proves the point in question, and is most worthy of serious attention, is that sign which He gave to his Disciples, when about to enter Jerusalem the last time. There shall meet you a Man bearing a Pitcher of Water; follow him. Here we have a plain and direct allusion to the image on the sphere: which seems to have been intended as prophetic of what was to happen on this grand and awful occasion. And then another Evangelist, St. John adds, when this sign was fulfilled: Jesus knew that his Hour was come. The words of both Evangelists, St. Luke and St. Mark, are *"Ἀνδρῶς κειμήλιον ὕδατος βασάλτου.* Where we ought to recollect the Description given of the Messiah, Ps. ii. *ὡς οὐνός, κειμήλιος οὐρεσίβας αὐτοῦ.* And that the Lord is compared to the Potter, and his Creatures to the vessel the Potter makes, Isaiah xlv. 9. lxiv. 8. Jerem. xviii. 6. Rom. ix. 21.

And thus we see, that when the Prince of this World, who was to be cast out, the Father of that generation of Jews was come (John xii. 31. xiv. 30. viii. 44.) i. e. Satan denoted by Capricornus: and when the Son of God was to meet that Death, denoted by Pisces, which had been afore determined, and that from the Creation of the World, Acts iv. 28. Rev. xiii. 8; and to lay

down his life a ransom for many: that then a person precedes him into Jerusalem, answering to the image on the sphere, which is intermediate between those two signs. And which plainly corresponds to the Baptism, i. e. Death, which he was now about to meet.

St. Paul assures us, 1 Cor. xv. 24. 28; that the End then cometh, when all things shall have been subdued unto the Son; that then he shall deliver up the Kingdom unto the Father, that God may be all in all. That is, to the Kingdom of AQUARIUS, succeeds that of PISCES, or that of the Resurrection. It has already been proved that Fishes are the Emblems of the Dead; and this very image of fishing is that under which our Lord was pleased to shadow out this grand Event. His Apostles had, many of them, followed this occupation; and Christ both promises to make them fishers of Men, and judges in that awful Crisis of the Twelve Tribes of Israel. His miracles of feeding the multitudes, were performed with Loaves and Fishes; thereby pointing him out as the Lord, both of the Dead and the Living: and the initials of his Name compose in the Greek language, the word *Ιχθυσ*, a remark which has not escaped the notice of some Fathers of the Church, and for which St. Austin, L. xviii. C. 23. de Civitate Dei, gives this reason. "Eo quod in hujus mortalitatis Abyſſo, velut in aquarum profunditate vivus, i. e. sine peccato esse potuerit."

And as this last sign relates to the consummation of all things, and the dissolution of the World; so this Doctrine was very generally received among the ancients.

Thus Ovid.

Esse quoque in fati reminiscitur affore tempus
Quo mare, quo tellus, correptaque regia cœli
Ardeat.

And Lucan.

Communis mundo superest rogos, L. vii. 814.

It now remains to shew the perfect correspondence between the parallel parts of the two hieroglyphics: a coincidence which we might justly expect, was the institution of the signs, the Work of the Supreme Being. The first kingdom in each is that of pure Religion, under Aries in the one, and Libra in the other: the second kingdom in each is that of corrupted Religion, by open violence in the one, and secret fraud in the other, under Taurus and Scorpio; and their ends are similar, for the Waters of the Flood destroy the one; and the revival of Letters and diffusion of Knowledge, symbolized by Water prove fatal to the other. I have already proved that Water is the symbol of Knowledge; and should add in confirmation thereof, that as the epithet of Pride is bestowed on the Waters, Pf. cxxiv. 5. Job xxxviii. 11: so St. Paul, 1 Cor. viii. 1. affirms the same as an effect of Knowledge.—And in Is. xi. 9. Hab. ii. 14. we find Knowledge compared with the Waters of the Sea.

The third kingdom is that of an imperfect improvement; where Light and Darkness are mixed in one, and the human and animal forms compounded in the other. The fourth is that of total debasement and absence of Religion in

each, where the Heavens become the cause of Idolatry in one, and Nature i. e. Capricornus in the other. The fifth kingdom in each is that of an opposition to such degeneracy under the Jewish Dispensation in one, and the restored Jews and Christians in the other, under the Messiah: who rules the Nations with a rod of Iron, and breaks them like the Potter's vessel, and who is the Lion of Judah. And as Christ was personally resident on Earth, in the sixth Reign or that of Virgo; so he shall come at the end of all things, to judge quick and dead in the Kingdom of Pisces.

And if we compare the terminations of both these last periods, we shall see an exact correspondence in them; thus, Luke xxiii. 33. 43. Christ is crucified between two Malefactors, one of whom meets with grace and mercy; and at the last Day in like manner, Matt. xxv. 33. 46. the Sheep placed on his right hand, are rewarded with the heavenly happiness.

Having now gone through the different Signs in particular, I shall briefly state a few arguments in support of the general Question; and which seem to confirm the hypothesis here laid down respecting their import and meaning.

First. St. Matthew xvi. 1—3. records the answer of our Lord to the Jews, asking a sign from Heaven.—His answer plainly supposes that there were signs already in Heaven, from which they might and ought to conclude the Times, with as much certainty, as from other appearances in the Heaven, they could and did predict the changes of the weather. But that not having so done, they were unworthy of any further sign from

thence; and therefore the only sign that should be vouchsafed to them, was to be from Earth.

Secondly. In St. Matt. xx. we find the Parable of the Workmen hired into the Vineyard at various hours. These hours are twelve in number, agreeable to that of the signs. Agreeable also to what our Saviour elsewhere says, Are there not twelve hours in the Day; where he evidently does not speak of natural hours: for he describes them as the times appointed to men to work out their own Salvation, before the night of Death, or that Sabbath in which they rest from their Labours, overtakes them.

Now the Workmen are hired at the first, third, sixth, ninth, and eleventh hours; i. e. conformable to the hypothesis above named, at the Creation, after the Deluge, at the promulgation of Christianity, the reformation, and the call of the Jews.—Origen has explained the parable thus: “Primum esse ordinem dicere queas, qui ab
“Adamo ortum habuit, cum Paterfamilias Adamum
“et Evam conduxit; secundum qui a Noe et pacto cum
“eo foedere censetur; tertium qui ad Abraham pertinet:
“quartum, qui ad Mosen; postremum vero undecimæ
“circiter horæ ordinem, Christi Jesu adventum signi-
“ficare.” And this last opinion he confirms from 1 John ii. 18. Filioli novissima hora est.

And this hypothesis of mine, that the whole Duration of the World is divided into twelve portions, agreeable to the Twelve Signs; seems to correspond with what Moses records, Deut. xxxii. 8: that the most High had set the bounds of the sons of Adam, i. e. the times which they were to exist on this Globe, according to the

number of the Children of Israel, i. e. of the Tribes of Israel. This passage of Deuteronomy seems nearly related to what we read, Acts xvii. 26. 30: and to be best explained from thence: where the bounds of their habitations and the times appointed, mean the same thing; and are clearly the same as mentioned by Moses, who states them to have been fixed according to the number of the Children of Israel.

Thirdly. Scripture speaks of the material Heavens as what shall perish, Ps. cii. 26. Matt. v. 18.—And Mark xiii. 31. Luke xxi. 33, our Lord says; Heaven and Earth shall pass away, but my words shall not pass away. Here his words, or those truths which might be learned from the visible Creation, seem to be opposed to the Heavens themselves: i. e. the spiritual signification to the signifying substance, and eternity limited only to the former. Thus the material Heavens will be the signifying substance as I have supposed it. In like manner, Job tells us, xiv. 12. That man riseth not till the Heavens be no more, i. e. the dead rest until the reign of PISCES, when they shall rise again, and the Heavens themselves shall be no more.

Fourthly. Scripture informs us concerning Christ, Mic. v. 2. that his goings forth have been from Everlasting. That he was the LAMB slain from the Foundations of the World, Rev. xiii. 8.—On this subject see Matt. xiii. 35. xxv. 34. John xvii. 24. Rom. xvi. 25. Eph. i. 4. iii. 9. Col. i. 26. 2 Tim. i. 9.—Tit. i. 2. Heb. iv. 3. ix. 26. 1 Pet. i. 20. Rev. xvii. 8.—These places speak of a mystery kept secret from the foundation of the world; of purposes of grace and mercy, of eternal life promised, of a

kingdom prepared, from the foundations of the world, &c. All these passages I consider as very favourable to the hypothesis here laid down.

Fifthly. The Name of the Lord in Scripture is Lord of Hosts, Jehovah Tzabaoth. This means God of the Constellations. For Tzaba denotes an appointed time, a signification most probably derived from the Heavenly Bodies whose use is to measure time; and when Moses tells us, Gen. ii. 1. that the Heavens and Earth and all their Hosts were made, what else but the Constellations can be understood. Jablonski quotes from La Croze, Thef. Epist. tom. iii. p. 155, as follows “*Φθας* Jambl-
“*chi est Ordinator sive Constitutor Temporum; Conve-*
“*nit vero ea vox cum nomine Hebræo צבאות: hanc*
“*enim esse illius interpretationem ex verbo צבא Ordino,*
“*agnoscunt omnes interpretes in Libro Job xiv. 10. vii.*
“*5.*”—Hieronymus. Quæst Heb. 2. Paral. xxxiii.
3. “*Et adoravit omnem militiam cœli. Scilicet Duo-*
“*decim Signa Zodiaci ut tradunt.*” But if there was not some mystery involved therein, such as I suppose, why should Jehovah be stiled, God of the Constellations.

Sixthly. The words of our Lord, John iii. 12, 13. are very observable. According to my hypothesis, to be born again, means to arise from the Dead; this is explained by knowing that the Female is the symbol of the Earth.—Nicodemus ignorant of this last cannot comprehend the sense of being born again.—Our Lord then tells him; if I have told you earthly things and you do not understand them; how shall you understand heavenly things. That is, how shall you understand that

the sign Virgo is that Female which is the symbol of this Earth; and who prophecies concerning Me and my Passion by the Ear of Corn she holds in her hand, and whose use it is to die and be buried and to rise again. And accordingly to all this, in verses 14, 15, 16. he speaks every where of his Death, which shews that it was his intention to communicate this mystery to Nicodemus, and not any concerning the divine Nature as some collect from v. 13.—Now I observe that in v. 12. Christ evidently distinguishes things into two classes, earthly and heavenly; that he supposes a connexion to subsist between them; that both those classes are discoverable by men, but the latter with more difficulty. And all this agrees perfectly with my hypothesis, of things symbolized, and their symbols. In like manner the Apostle in the Epistle to the Hebrews, ix. 23. speaks of two distinct classes of things, that corresponded to each other; viz. the heavenly things and their Patterns, i. e. the earthly things of which the former were symbols.

Again we might venture to suggest by help of it an explanation of v. 13.—Here some translate *ὁ υἱος τοῦ ἀνθρώπου*, which is, by qui erat, which was. But according to my hypothesis, Christ expressly discloses the mystery of the sign Virgo: The Son of Man which is in Heaven, will mean the symbol of Christ which is actually in Heaven, while Christ himself is personally on Earth with Nicodemus.

Doddridge's Lectures, by Kippis, vol. ii. p. 374.
 “ Many have maintained that Baptism is the Christian
 “ Regeneration, urging for that purpose, John iii. 5.
 “ Tit. iii. 5. and the use of the word in primitive Chris-
 “ tian Authors, where it is certain it has that sense,

“ But we answer. 1. That if by regeneration we are
 “ to understand that which makes a Man a Child of
 “ God and an heir of eternal Life, according to the
 “ Scripture promises, it is certain from the whole tenor
 “ of Scripture, that Baptism *alone* is not sufficient for
 “ this purpose; and it is plain in fact that persons may
 “ be baptized while they continue unrenewed and liable
 “ to condemnation, &c.” Of the latter case we may,
 I presume, consider the instance of Simon, Acts viii.
 13. 21. 22. 23. as an example that is quite in point;
 where the person who had received Baptism is neverthe-
 less represented by the Apostle, as in danger of utter
 Perdition.

CHAP. VI.

In which the same Conclusions are attempted to be establisht, by means of the Opinions which have been entertained, and the Practices which have prevailed among all Nations: and it is endeavoured to be shewn, that they all arose from the Persuasion, that the Zodiac contained the knowledge of Futurity.

IT remains now, that we should consult other sources of information, as we have already done the sacred Records; and derive what light they can afford us in our enquiries. And as no desire is more powerful in the human breast than that of penetrating into the future, and no opinion has ever had a more universal assent than that all things are directed in some degree at least, by Fate or Destiny: so it will be most reasonable to believe, that, if the hypothesis above laid down, be true, we shall have many references to it and the parts thereof; in the opinions that have been entertained, and the practices consequent thereupon, which have governed the conduct of mankind. It therefore must be our business to examine their customs and trace their opinions, until we can arrive at the causes which gave them birth: and if we find all these phenomena of the human mind re-

ducible to one general Principle, from which they derive, and into which they resolve; this, if consonant to the ideas already laid down, will prove a strong confirmation, that they are correct and accurate.—Now what I lay down, and which I proceed to prove, is, that the Zodiac and all its parts, have been deemed prophetic; and also, that the things symbolized, equally with the symbols themselves, have been considered as possessed of the same extraordinary power; by all Nations upon Earth, and at all times.

And I begin first with the things symbolized.

The first image is that of Aries; here Ammon is that which by the Heathens was understood to be the thing symbolized. Now to Ammon was ascribed the most celebrated Oracle in Egypt, and over all the East; inasmuch, that the Roman Satirist uses the expression, “*Credunt de fonte relatum Ammonis*,” to mark the highest degree of Credit that could be given to any fact.

The second image is Taurus, which is the symbol of the Ocean.

Not to mention here the use of Water in the Heathen Oracles, on which I shall enlarge when I come to treat of them; I shall here observe how many of the marine Deities were held possessed of the power of declaring the future by their Pagan worshippers. Nereus in Horace discloses the fates of Troy; Proteus is described as a Prophet by Virgil, and as having received this gift from Neptune; Thetis in Homer reveals to Achilles his destiny; and Glaucus another Sea God is prophetic also.

The third image is Gemini: and the things symbolized are Day and Night. As for Night; she is repré-

sented by Orpheus as consulted by Jupiter, how he should form the World: she is represented also as Mother of Dreams, and consequently as furnishing all those indications of Futurity, which may be thence derived. As for Day; Apollo, who presides over it, was the being whose peculiar province it was to announce and discover the future.

The fourth image is Cancer; and the thing symbolized is the Heavens. But that an anticipated knowledge of the future might be thence derived, was the opinion most anciently and most universally entertained, and which still is entertained over the East; where it has given birth to the Science, falsely so called, of Judicial Astrology.

The fifth image is Leo; and the thing symbolized is the Sun. That a power of discerning the future was believed to reside in the Sun; we learn from the great Poet, who tells us in his first Georgic, *Sol tibi signa dabit*; and mentions both it and the Earth and Sea as sympathizing in Cæsar's Death.

Among the Ancients no affairs of moment, whether in time of war or peace, were undertaken, without consulting the Auguries, which they drew principally from Birds. Some of these were derived from the flying, others from the notes, of certain Birds; and the principal of those of the first kind were derived from the Eagle and Vulture, which are both emblems of the Sun, as we shall see in the succeeding Chapter. Thus the omen of an Eagle and Fawn, Il. viii. 247. restores fresh courage and inspires a new ardour in the Grecian army; while the fate of Hector's attack on their Navy, Il. xii.

200. is foretold by a similar omen. The Founder of the Roman State, Livy i. 7. consults the auguries that he may learn from thence the name of his intended city and the designation of its Sovereign: and the twelve Vultures which then appeared, were understood (Gibbon, vol. vi. p. 126.) to foretell the number of centuries appointed for the fatal period of its duration.

Again, we may observe, that the Persians esteemed the horse, to be an animal sacred to the Sun, and probably symbolical of him. Now we read in Herodotus, Thalia, lxxxiv. lxxxv. that the vacant Throne of Cyrus was adjudged to him, whose horse should first neigh at the rising of that luminary.

And the learned Archbishop Potter tells us; "The omens that appeared towards the East were accounted fortunate; because the great principle of Light and Heat, Motion and Life, diffuses its first influences from that part of the World. On the contrary, the Western omens were unlucky, because the Sun declines in that quarter." Book ii. ch. xv.

The sixth image is Virgo, and the thing symbolized is the Earth. That this was supposed to be prophetic will appear from the History of the Heathen Oracles, particularly that of Delphi, and which I shall now proceed to state, on the authority principally of Van Dale.

The first circumstance observable in them is; that the source of the inspiration was, generally speaking, derived from the Earth, from whence a Prophetic Vapour was believed to proceed. Thus Van Dale, p. 52. "*Plurima Oraculorum iis regionibus adornata sunt, quæ montanæ erant et speluncis abundabant, et cavernis*

" iisque septa Oraculorum fuere superstructa. De tem-
 " plo Delphico vide Just. xxiv. 6. Philostratus de Capite
 " Orphei ita habet. Lesbos appulsum, rupem incoluit
 " et de cava humo vaticinatur." And again, p. 66.
 " Antris et Cavernis superstructa erant Oraculum Sera-
 " pidis apud Alexandriam, Apollinis Clarii ad Colopho-
 " nem, teste Tacito; Et Saturni in urbe Alexandrinâ,
 " Fortunæ Prænestinæ prope Romam, et Sibyllæ Cu-
 " manæ. Ubi autem deerant talia, antri species erant
 " intra templa fatidica quæ Adyta nominantur. Lucan.
 " L. v. de Pythia." Agreeable to all this, the sacred Scrip-
 " tures, II. xxix 4. represent the voice of one that hath a
 " familiar spirit as proceeding out of the Earth.—Thus in-
 " spiration was every where referred to the Earth.

The second thing observable is, that the Earth was
 held to be oracular; thus the Delphic Oracle originally
 belonged to the Earth, Diod. Sic. xvi. 16. Æschylus
 in Eumenidibus, 1: whom Themis succeeded, (another
 name for the Earth or Virgo) who was consulted by
 Deucalion.

The third thing observable is, that Water, or the
 symbol of the Spirit, was deemed also Oracular. Thus
 Van Dale, p. 230. " Antequam se mergeret antris Py-
 " thia, aqua ex Castalis fonte erat ipsi bibenda.—Pau-
 " sanias. Aquam credunt ejus fontis sub terram mergi
 " et mulieres facere fatidicas.—Lucian in Jove Tragædo
 " appellat eam *πυθική πικρὴν*, et in Hermotimo dicit de
 " Pythia, Quæ simul atque sacra fluentia degustavit, nu-
 " mine est afflata.—Jamblichus de Mysteriis. Est in
 " confesso apud omnes, quod Oraculum Colophonium
 " per aquam responsa reddit. esse enim constat in antro
 " subterraneo fontem, e quo bibit propheta. Et apud

“ Branchidas, fœmina fatidica fata canit, postquam pedes
 “ aquâ lavisset.—Sozomenus, L. v. 19. narrat de Adri-
 “ ano, eum cum solitum fonte Daphnes tinxisset, inde
 “ hausisse rerum futurarum cognitionem.”

It is further worthy our observation, that the persons who delivered the Responses at Delphi and many other Places were Females; and at the original Institution, Virgins.—Salmasius in Solinum, “ Laurum gestabant et
 “ admordebant qui Vaticinandi scientia excellere vole-
 “ bant, unde *ἱεροφάνται* Vates.”

Such are the phænomena of the ancient Oracles; and I now proceed to account for them on the principles I have laid down: and to explain the reason why they should exist before the birth of our Lord, and determine with that event; which experience assures us was nearly the fact.—I have endeavoured to prove, that the Symbols were established by the heavenly Father at the Creation; From this fact two consequences result. First, that there must subsist some real similitude between the Symbol and thing symbolized. Secondly, that the symbols would not be barren and unmeaning Signs, serving only for the Purpose of Communication as Words do, which would have been the case had they arose from human institution: but that they would be productive of sensible and permanent effects, which effects they would consequently announce to the world, and therefore be prophetical of. Now the grand event predicted by the Symbols was the Advent of Christ; and this, Psalm viii. 2. principally ascribes to Virgo; which most clearly announced this grand event in the scheme of Providence. Hence we may consider Virgo as actually prophesying in Heaven

this important Truth from the Creation until the time when it took place.—After such event, her Prophetic Power would cease; as she no longer announced the future but only recorded the past.—But if the Symbol was Prophetic, then by the first consequence I drew, the thing symbolized or the Earth must be so too; because a Prophetic thing could not be the symbol of that which was unprophetic—Otherwise the similitude between the Symbol and thing symbolized would not subsist, as it ought to do.—In the Earth therefore a Prophetic Virtue must have resided, whatever that was, until such event should have taken place, and it would then have ceased. Accordingly the Angel, Dan. ix. 24. seems to connect these two events together, the Advent of Christ and the Sealing up of the Prophecy. Let us now apply these conclusions respecting a connexion between the Symbols upon the Zodiac, and the ancient Oracles, to the facts above laid down: and see whether they will enable us to discover the source whence the Pythian derived the marvellous, and hitherto never to be accounted Power of revealing the Future. When the Pythian Virgin had drank of the Castalian Stream and eat of the Sacred Laurel, the resemblance of the Branch which the heavenly Sign held in her hand; she may be considered as an Ectype or representation of the Virgin in Heaven: she then was qualified to receive the inspiration from the Earth, the thing symbolized by the Sign; and thus was enabled to utter the will of Heaven, because of the relation between her and the Sign, and the prophetic spirit she received from the Earth, in which I have shewed that such virtue must have resided. This however I pro-

pose only as a conjecture: and I now proceed to consider how all this Theory concerning a Prophetic Power residing in the Earth can be confirmed from scripture. And here a remarkable expression, Son of Man, presents itself. It appears, as I conceive, to have three very distinct meanings in the sacred Writings.—In its first sense, it is only a Periphrasis for Man. This we know, because we find it joined in the same sentence, and connected with that expression: and because we find the same thing affirmed or denied of both these expressions; and because it is also generally in such places opposed to God and the Divine nature.—Such instances occur Numb. xxiii. 19.—Job xxv. 6. xxxv. 8.—Isaiah li. 12. lvi. 2.—Jerem. xlix. 18. 40.—Pl. cxliv. 3. cxvi. 3. 4. 5.—In its second sense, it signifies a Prophet, and in this sense it occurs every where in Ezekiel; also Dan. viii. 17.—I shall first endeavour to prove the Fact, that such is its sense; and afterwards endeavour to shew why it should so signify. We find it in this prophet always prefixed either: First, to an injunction that he should speak the Lord's Words to the rebellious House of Israel, (Ez. ii. 3. 8. iii. 1. &c.) or Secondly: to a direct Commission that he should prophecy to the house of Israel or some foreign Nation (vi. 2. xi. 4. &c.) or Thirdly: that he should perform some act which plainly implied such Commission and denounced something future (ii. 8. iii. 3. 17. iv. 1. &c.): and if in all these places, we substitute for it the words, O Prophet, we shall find the sense preserved and the meaning uninjured; which would not be the case, were the same substitution made equally in the places which I have cited as instances of the first sense. We

are therefore warranted to pronounce that the words, Son of Man, and Prophet, are synonymous, and such as Logicians would call reciprocal terms, being mutually convertible into each other.—And it is further worthy our observation, that the term is sometimes united to the act of judging, Ezek. xx. 4. xxii. 2. xxiii. 36. in the same manner nearly as in John v. 22. 27. The third sense is only an exaltation of the second; and occurs Pf. viii. 4. Dan. vii. 13. and throughout the New Testament: where the Son of Man is equivalent to the Prophet, i. e. the great Prophet, or that individual whom his heavenly Father had described in the primæval Prophecy written on the Face of Nature as the Son of Man. But why should the expression, Son of Man, in Ezekiel signify Prophet? this I now proceed to shew.—I have already observed that it is capable of signifying, Son of the Earth. But on the principles above laid down, the Earth was Prophetic: therefore that which was considered as the Son thereof would be deemed Prophetic also: agreeable to the language of scripture, which mentions Prophets sons as being Prophets themselves. See 2 Kings ix. 1, 4. Amos vii. 14.

Thus I have endeavoured to give a solution (only by the way of conjecture) to one of the greatest difficulties that occurs in the history of the world; and that is the Existence of Oracles and Prophecy before the birth of our Lord, and their Cessation when that event took place; and from which we may draw this consequence that after Christ cometh no Prophet, according to his own words, “last of all he sent his Son.” But I am aware that the author from whom I have derived so many par-

ticulars respecting the Oracles, Van Dale; also Fontenelle and others, have discovered a very different solution thereof. They resolve every thing into Priest-craft and Deceit; and the interest which the ministers of the Pagan deities found in promoting such practices, forms the grand Nostrum or universal Panacea by which such writers cure their doubts and remove their difficulties. In the caves where they resorted and whence the inspiration was confessed to proceed, their sagacity can discover only so many fit scenes for the display of priestly imposture and for inspiring into weak minds religious terrors. The fountain whence the Priestesses drank, either naturally possessed such a virtue as to deprive her of her senses (which would have scarcely fitted her for the purposes of deception :) or else had an inebriating quality communicated by art to its waters.—But none of these solutions does Van Dale attempt to authenticate by the production of Facts; and while he is determined to believe nothing himself, he expects that his readers should receive all he says, unsupported by any Proof, except only the bare possibility that it might be so. Yet the wisest of the Heathens, as Socrates, believed in the Oracles; and it is certain that the Oracles did not always return answers, but had intervals during which they were silent; and after the birth of Christ became extinct. But, had they been conducted in the manner Van Dale supposes, they would have had no such intervals; nor become extinct then, when the falling cause of idolatry needed most their support.

The next thing that is symbolized is the Serpent. And here it may be proper to observe on the use of Ser-

pents in Divination: Thus a Serpent at Aulis, Il. L. ii. declares how long the War of Troy shall last: and there are further instances in Homer, l. viii. where the Serpent is called *ῥίπας ἄαρ' Ἀεγλαγίας*.—Melampus is taught Divination by Serpents licking his Ears, Apollodorus.—And so great was the connexion between them, that the same word in Hebrew signifies a Serpent and Divinare.

The last thing symbolized are the Dead; under the Symbol of the Fishes.—But how ancient and how universal has been the opinion that those that are dying, or who are dead, are acquainted with the Future: and have the power of disclosing the wonderful secret, in case they could be summoned back to this world?—As for its antiquity, we see that both Jacob and Moses when about to die, revealed to the Children of Israel what should befall them in the latter days: and the heroes of Homer when Death is preparing to lay his hand upon them, do with their last breath proclaim the fate that impends over their exulting victor. Soerates in his defence says; I am now arrived at the Verge of Life, wherein it is usual for men to foretell the Future.—And our English Poet tells us:

Leaving the Old, both Worlds at once they view,
Who stand upon the Threshold of the New.

In like manner, that he may learn the future, Ulysses consults the deceased Tiresias, and Æneas, his father Anchises. And in sacred history, for the same purpose, Saul raises Samiuel.—Opinions so unaccountable, and Practices so strange and absurd, are all of them solved by

the Principles I have laid down : which at the same time shew us the true origin of Magic and Necromancy.

Let us next take a review of the Symbols themselves : and we shall find that every one of them was supposed to be Prophetical and indicative of the Fates.—*Var Dale* enumerates the Oracular Animals as follows—

“ 1. Taurus in Egypto (Apis, Mnevis) 2. Hircus in Egypto; et Capræ fuere inventores Oraculi Delphicj. “ 3. Leo in Leontopoli. 4. Crocodilus in Lacu Mœri- “ dis. 5. Dracones in Epiro; ad hos accedit Virgo Sa- “ cerdos. 6. Pifces in fonte Limyræ. *Plin.* l. xxxi. cap.

“ 1.”—It is remarkable that almost all these are Zo- diacal Animals: and I have already observed the use made by the Chinese of the Tortoise in Divination.—

In delivering the Oracular responses at Delphi, women officiated: and at the original institution, Virgins. And in many other instances they were reputed, as having the power to announce the will of Fate. Thus *Tacitus* de moribus Germanorum: “Vidimus sub divo Vespasiano; “Velledam diu apud plerosque numinis loco habitam.”

As among the Cimbri, another northern people, *Plutarch* tells us, an Ox of Brass was carried about; the object of their idolatrous worship, and plainly alluding to the Sign Taurus.—I have already mentioned the ingenious observation of *Hyde* on the Sibyl; and shall state what grounds of similitude appear to me to exist between this person and the Heavenly Sign.—*Longæ- vity* is one striking characteristic of the Sibyl. Hence *Virgil* calls her *longæva sacerdos*. *Propertius*, *Eleg.* 2. “Et “si *Cumææ* secula Vatis agas.” *Ovid*, *Met.* l. xiv. tells us, that the Sibyl consulted by *Æneas*, had been promised by *Apollo* a life whose years should equal the

number of grains of sand she then held in her hand; that 700 years had elapsed and 300 still remained; And that old age had so enfeebled her, that she was become a mere voice, alluding to her predictions. Pausanias in Phocicis, describes the Sibyl as saying of herself; that she was of a Nature intermediate between the divine and human, but not exempt from mortality. Another circumstance observable of the Sibyl was, that she delivered her Prophecies written on Leaves; Virgil *Æn.* iii. 444. vi. 74. and we have already seen what the Leaf means, and that it is one of the Symbols of the Zodiac.—These characters point her out as a mythological being, the personification of the Heavenly Sign: while the mortality ascribed to her, is naturally explained by the Fact of a time to come, when her Prophetic Power should determine and cease.—We are informed by Stephanus Byzantinus, in the Article, Gergis; that the people of Troas represented the Sibyl, who was born among them, on their coins, with a Sphinx: which gives room to suspect a connexion between these two Symbols. But we learn from Maurice, *Ind. Antiq.* vol. iv. p. 519. “The Sphinx, “an imaginary being, compounded of the head and “breasts of a Virgin and body of a Lion, was holden “through Egypt in the highest esteem, not only because “it pointedly alluded to the Power of the Sun in the “signs Leo and Virgo, but because it was the Symbol “of the most sacred and profound mysteries. Hence “the Egyptian Priests made the approaches to their “Temples, through a long line of Sphinxes:” From such passages I am led to believe that the Sphinx had no relation to the inundation; but that it was a symbol

handed down from the beginning of the world, and the meaning of which was unknown in Egypt, while the thing itself subsisted: denoting the two great Dispensations, the Jewish and Christian, that were to take place in the world.—That the ancient Egyptians derived a considerable share of true knowledge in sacred things from the inhabitants of the first world: although they disfigured it by the mixture of their fables, after they had lost the true sense and meaning of the symbols handed down to them, I am further inclined to believe from considering their representations of Orus or the Light. The words of Kircher describing the figures of Isis and Orus, *Oed. Æg. tom. i. p. 215.* are “Hori
 “imagines omnes nescio quid puerile sapiunt. Infantes
 “sunt fasciis involuti & pedibus indiscretis, quo statu
 “Deorum simulachra apud Ægyptios fingi testatur Herodorus.” Of the same nature, he says, the Rabbinical Traditions affirmed Laban’s Teraphim to be; and may we not suspect the same thing of the Bætylia, deriving this word from בתולה *Virgo*.

But to return from this digression. We find among our Celtic ancestors, women highly esteemed as possessing a Prophetic Spirit; and Strabo has described the savage customs with which the Cimbrian women performed their Divinations.—Among all the northern nations no divinity was more generally worshipped than the Earth; and Tacitus *de mor. Germ.* tells us she was sometimes supposed to visit a certain isle, at which time only, peace was known to those nations.

From the consideration of *Virgo*, let us now turn our attention and consider the symbol וָלַי or *ῥατλα* or Race-

mus, which she bears in her hand. Very curious and throwing great Light upon this part of my subject are the Remarks which Mr. Bryant makes on the Greek words *ομφαλιος* and *ομπελιος*, vol. i. p. 244 : and which I shall therefore transcribe from this eminent and learned defender of Revealed Religion. He observes that several places bore the name of Omphalium, and that in such places were oracular Temples; the Temple of Jupiter Ammon was esteemed of the highest antiquity, and we are informed that there was an Omphalus here, p. 246, and that Jupiter was worshipped under the form of a Navel; and the Greeks stiled most places in which was an Oracle, Delphos in particular, Omphalus or Omphalia, or the Olympus.

Who does not see the great similitude between these two words *ομφαλιος* and *ομπελιος*: both of which relate, in Mr. Bryant's opinion to the Oracular Deity of the Pagan World; and in my mind the last borrowed from *Ἥγη* or Racemus of the Prophetic Virgin; and the first is a corruption thereof,

We ought further to remark that Children were esteemed oracular by the Egyptians. Plut. de Is. et Os.
 “*Ægyptii pueros divinandi facultate præditos putant,*
 “*et ominis loco accipiunt, si quid in templis inter lu-*
 “*dendum pronunciant.*”

The next symbol is the Balance: and that this was supposed to have a connexion with the Destinies of Men, in what concerned their Death is most evident; by what I have already mentioned, from both sacred and profane history, and Eastern and Western Mythology. Thus Homer describes Jupiter as weighing the Fates of Greece

Fates of Greece and Troy; of Hector and Achilles; and in like manner Daniel describes the Almighty as weighing the King of Babylon in the Balance.

And as the Fates of Empires are thus regulated by the Balance, so we may see those of individuals determined by the Urn: which is in like manner another symbol on the Zodiac, and belonging to the last sign but one. What has been the universal practice of all the World in all ages, when they wish to penetrate into futurity; a practice which extends to our own Times and Country. Is it not to draw lots? and whence are these lots drawn, but from the Urn? A practice thus observed by the Apostles Acts i. 26: and of which we find many instances in Holy Writ, Josh. xiv. 2.—1 Chr. xxiv. 5. 7. xxv. 8. Esther iii. 7. ix. 24.—Prov. xvi. 33.—Ezek. xlvii. 22. Jonah i. 7. Ps. cv. 11. When the Gamester wishes to restore his ruined fortunes, and to provide the means of future greatness; on what are his hopes founded? On the Dice Box; and whence is this derived but from the Urn? Two reasons confirm this derivation. The first is the great antiquity of the Dice Box. According to Plato in Phæd. Thoth the inventor of astronomy and of most of the arts, and even of letters themselves, was the author of the Dice.—The second is; that among the Romans, we find one throw, which was considered as unfortunate, called *Canis* and *Canicula*. Thus the Roman Satirist; “*damnosa Canicula quantum.*”—This seems to carry an allusion to the sign so called, which was termed by the Grecian Poet, *καὶνὸν ὥψιον*.

When Grecian Fable represents Hope as remaining

in the Urn of Pandora, is not this a demonstration that it related to the Future: because Hope belongs neither to the present nor to the past?—And does not this Fable, when traced to its original, contain a truth of great importance, as the Urn of Aquarius, if truly interpreted, contains every thing that can awaken the fears and excite the hopes of Man; because it denounces the judgments that await the abandoned, and the spiritual rewards that shall crown the righteous?—Heathen writers have not left unnoticed the Urn and its effects. Hor. Od. L. ii. 2. “Omnium versatur Urna.” Virgil, L. vi. 432. “Quæsitur Minos urnam movet.”

Another symbol is Sagittarius or the Archer. This representation in Greece is called Centaurus; and that the Centaur was deemed Prophetic appears from Horace; *Nobilis ut quondam cecinit Centaurus alumno*.—But the Fates were supposed principally to be discovered by the Arrow; thus the Arrow was used in a species of Divination, called *Encheiromantis* and *Pandectomantis*, or Divination by the Rod or Wand. This kind was practiced by the king of Babylon, Ezek. xxi. 21, when he consulted whether he should go up to Jerusalem.—But it occurs most frequently among the People of God. Thus Numbers xvii. Aaron's Rod blossoms; and this foretells that the Lord *shall* choose the tribe of Levi.—And in 1 Samuel xx. 20. 36. 37. we find Jonathan disclose the intentions of his father to David, or even divine them perhaps, by shooting Arrows from a Bow.—But the most remarkable example occurs in 2 Kings xiii. 15. where Elisha discovers to the King of Israel that he shall have

three victories over Syria. And this bears so striking a correspondence to the phenomena of the Pythian, and so well agrees to the explanation I have given thereof, that I shall enlarge more fully thereon. Joash visits the dying Prophet, and laments the fate of his country about to lose its greatest support, and when exposed to a cruel enemy. The Prophet arms the King with a Bow and Arrows, or as the Hebrew word means, orders him to make his hand ride upon the Bow; he thus transforms the King into an Ectype of the heavenly sign Sagittarius, whom God had made prophetic. He then directs him to shoot in the direction that Syria invaded him, having first put his hand upon the King's, and pronounced that this Arrow was the Arrow of the Lord's Deliverance. The King then becomes inspired, and being desired by the Prophet to strike the Earth (which on my hypothesis had a prophetic virtue therein) with the Arrow: he does so, and by the impulse on his mind stops after he has struck thrice: upon which the Prophet promises him three victories, and the event justified the prediction.

Another symbol is Capricornus; and this representation has some resemblance to Pan and to the Satyrs among the Greeks. But in that nation, all sudden emotions of mind or body were held as so many Omens: and if they were of the mind, were ascribed to Pan, and were stiled Terrores Panici.

Having now gone through both the Symbols and the things symbolized; and shewn that in all cases, the knowledge of the future was considered as connected with them; I shall next consider the proofs to shew that

it was supposed to be connected with the aggregate of the symbols, or the Zodiac itself.

First. The universal practice of all antiquity was to penetrate into futurity by inspection of the entrails, but particularly of the liver of the sacrificed victim.—Now in the ensuing chapter I shall make it evident that the Liver signified the Zodiac.

Secondly. Has it not been the persuasion of all the world, and is it not so still, that a Female called Fortune, determines the Lot and regulates the Situation of us all? And is she not described as blind, as in perpetual Motion, as accompanied by a Wheel which perpetually revolves, and as preceded by Necessity.—Now is not this an exact description of Virgo of the Sphere. The stars in her head are very obscure; whence Eratosthenes says, she has been figured without a head. She moves perpetually by the Rotation, and her Wheel is the Zodiacal circle, which partakes of the same motion. She is described by Pindar as one of the Fates; and as the most powerful of them all.

Thirdly. When the Fates, in the Mythology of Greece, are said to spin the Thread of human Life, a mode of speech usual to our own times, usual also to the holy Scriptures, *Is. xxxviii. 12. Job. vii. 6*: whence can such expression deduce its origin, but from this, that the Zodiac is considered as the Wheel on which the years that compose our Life, i. e. the Threads are spun? In like manner did the ancients in their Incantations, *Theoc. Idyl. ii. 30.* turn a Wheel, praying that the object of their Sorcery might so turn and become lifeless before

their door; thus connecting the ideas of the Wheel and of Life.

Fourthly. From Censorinus, de Die Natali, c. viii. we learn that the Degrees in each sign being 30, and in the whole circle 360, were stiled by the Greeks *μοῖραι*, "eo videlicet quod Deas fatales *μοῖραι* nuncupant. Et hæc Particulæ veluti fata sunt." And Geminus asserts the same.

Fifthly. It was an opinion very generally received among many ancient authors, that one Revolution of the Equinox constituted the great Year, after which a succession of the same events should again take place, and a general restoration of all things happen. But the connexion between this doctrine and that here laid down is very perceivable.

Sixthly. What is the symbol of Eternity or Time considered in the abstract. Is it not represented as a Serpent coiled in a circle, having the tail inserted into the mouth? This is a faithful picture of the Zodiacal Circle; all whose portions or signs being run through, the Heavens were destined to perish, to be changed as a vesture, and Time itself to be no more. Agreeable to which comparison of the Heavens to a Vesture, Pherecydes Syrus, who travelled into Egypt, said, "that Jupiter had composed a large and curious Robe, on which he described the Earth, the Ocean, and the Habitations upon the Ocean." Lit. Antiquities of Greece, by Allwood, p. 98.

And as I consider the whole Theory here laid down concerning the symbols and the things of which they are the symbols, to depend most materially upon the

signification of the sixth sign, and upon its denoting the Earth; I shall proceed to mention some additional evidence in favour thereof, and which will, I trust, remove some doubts.

In Revelations, chap. xii. a grand scene is displayed to the Prophet: which describes the whole course of divine Providence, from the Creation to the time when Christianity mounted the imperial Throne.—A Woman clothed with the Sun, having the Moon under her Feet, and on her head a crown of twelve Stars, labours with the pain of Child-birth, and brings forth a Son who is to rule all nations with a Rod of Iron, and who is immediately caught up to God and his Throne.—This Woman, according to my principles is the Earth, the Virgo of the Sphere, represented as crowned by the Twelve Signs, in which she is always found: while the real Sun apparently revolves about her, and is therefore said to furround her, and the Moon is under her feet, i. e. is her Satellite. The Child she brings forth is *Jesus* or Christ, of whom the Psalmist speaks in the 2nd Psalm; and this Child is born from her, because he rises from the Dead; shortly after which he ascends to Heaven, expressed here by being caught up to the Throne of God. In conformity with all this, Christ uses this very image of a Woman in travail to express his being taken away from his Disciples, John xvi. 21. and assures them that though they have trouble now like her, they shall have joy afterwards, i. e. after his resurrection.—And after this event he styles them his Brethren, and speaks of God, who raised him from the Dead, as his Father and their Father, John xx. 17; a language the more re-

markable as before this event he acknowledges no relation to them, but that of Lord and Master, John xiii. 13: and speaks of Abraham not as his father, but their father, John viii. 56: and this justly, for they were to be his Brethren, because they were to be born again by the Resurrection, in like manner as he now had been, Agreeable also to what St. Paul tells us, Rom. viii. 22. that the whole Creation travaileth; and to what St. Matthew records, xxvii. 51. xxviii. 2. that the Death and Resurrection of Christ were accompanied with a mighty earthquake, and that the rocks were rent: such were the pangs of nature in travail.

When the Prophet describes a deliverance to be granted, and a Salvation vouchsafed to the Jewish Nation, Micah iv. 10, he uses this very language of a woman in travail, and compares the Jewish Land to her: as is done also, Jer. iv. 31. And we find the Resurrection spoken of by Christ himself in terms that imply a Birth: for Luke xx. 36. he calls those who obtain his Kingdom, the Children of the Resurrection. See also 1 Pet. i. 3. To shew further the connexion of Baptism with Death, I shall only mention the passage in 1 Cor. xv. 29, which has puzzled Commentators. Schleusneri Lexicon. "*Per Metaphorem Aususque* significat Mergi "*calamitatibus, mala perferre, sponte vitam periculis* "*offerre, etiam mortem ipsam sibi inferri pati.* Matt. xx. "*22. 23. Mark x. 38. 39. Luke xii. 50. Huc etiam* "*referrem locum illum vexatissimum, 1 Cor. xv. 29.* "*qui gravissimis malis se sponte offerunt, propter spem* "*resurrectionis."*

In v. 3. a new appearance is introduced; a great red Dragon having seven heads crowned and ten horns, whose tail drew the third part of the Stars and did cast them to the Earth, stands before the Woman, prepared to devour her Child. This Dragon, the declared enemy of the Woman and her Son, is otherwise called, v. 9. the Devil and Satan, and characterized as deceiving the whole Earth; and under him the Zabian Idolatry, the most early species of Paganism seems intended, which while it professed to teach the Unity of God, debased this principle by paying worship to the heavenly host: the seven crowned heads are probably the seven Planets, the Gods of the Chaldeans; and the ten horns perhaps ten principal Nations of the old World, who professed the old idolatry. These would be the Egyptians, Syrians, Chaldeans, Arabs, Persians, Indians, Scythians, Celts, Greeks and Romans.—His tail which drew the third part of the stars, denotes four Signs of the Zodiac becoming objects of Idolatrous Worship, viz. Aries, Taurus, Hircus and Pisces—And as the Woman bears a great resemblance to one of the signs; so we may discern no less similitude between the Dragon and another, viz. Cancer. Their names do nearly agree; for the Apostle calls the one Satan; while the name of the sign in Hebrew, as we have before seen, is Sartan. And as the sign is supposed by me to be the Symbol of Heaven, it may therefore perhaps be a proper emblem of that Evil Being, who used the instrumentality of the visible heavens to deceive the World into Idolatry. The Mythology of Greece, as we shall see in the next chapter, used this image of a Dragon to denote the Heaven; for it re-

presented it as the Guardian of various other things, on account of its watchfulness: now the Heaven being in perpetual motion, seemed therefore never to sleep, and consequently was fitted for such trust. On the hypothesis I have laid down, the Kingdom of Cancer is the Reign of Polytheism: and it is further worthy of notice, that the sacred Historian, although Gen. i. 31. he tells us that God saw every thing that he had made and behold it was very good; yet Gen. i. 7. 8. he omits mentioning the Divine Approbation of the Heaven as being good, while he expressly relates that it was bestowed on the works of the other five days.—Thus while a twofold Approbation is given by the Deity to all his other works, a general and a specific; the former alone is given to the Heavens, and the latter withheld, which plainly indicates a distinction to subsist between the works: agreeable to Job xv. 15. the Heavens are not pure in his sight. This seems to confirm the hypothesis of Cancer denoting the Heaven: and to imply that this work of the Deity should, by the machinations of the the evil Being, become an instrument to withdraw men from the belief and practice of true Religion; and therefore should not be crowned with that perfect approbation, which as he records was bestowed on the rest.

In v. 6. 14. a change is introduced in the symbol which acquires two wings of a great Eagle, i. e. The Woman no longer denotes the whole Earth, but only that part of it occupied by the Roman Empire. And this proves that the Dragon does not mean the Roman Empire (which the Eagle represents) as the Commentators have ex-

plained it.—The War in Heaven and Victory of Michael, are the destruction of the ancient Paganism, by the Christian religion.—The Dragon then incites the Northern Nations to invade the Roman Empire now become Christian, under the image of Waters: and accordingly the Pagans did ascribe their inroads to Rome having changed her religion.—But this attempt is frustrated by those nations embracing Christianity.

Such are the outlines of the Explication I would give of this Chapter: one of the least difficult in the whole book, and in which Expositors seem to have succeeded best. And yet how great are their Errors. They suppose the Woman to be the Church of Christ, and consequently make her exist before Christ himself is born: although she had no Existence till Christ redeemed her by his Blood. Again, Christ is the Bridegroom and the Church is the Lamb's Wife, 2 Cor. xi. 2. &c. Rev. xix. 7. 8. but never represented as the Mother of Christ. From such Explanations as these, we may learn to estimate the value of their Researches in the parts of this Book which are really difficult; and perceive there can be no hopes of attaining a knowledge thereof, unless by carefully studying the Symbols, and applying with diligence to the language in which it is written.

CHAP. VII.

*In which the Mythology of Greece is attempted to be translated
from Natural Language.*

IN the preceding Chapters I have had occasion frequently to refer to the Mythology of Greece: and if I may use the expression, to make excursions into the Region of Fiction. But as the Fables which compose that beautiful system are explained in ways so various and discordant, that they impress no real conviction on the Enquirer after Truth; and as the contemplation of them may have its uses, in enabling us better to understand the Allegorical Genius, or Natural Language of the Ancients: I have therefore been induced to direct my enquiries to that end also. With the exception of some few particulars, in which we may discern their agreement with the Mosaic accounts of the Creation and Deluge; we shall find that they bear no Relation to the sublime truths of Christianity: but contain only a delineation of the Year and its Parts, their various Phenomena, and disclose a System of Physics, in which are explained the mutual relations and operations of the parts of the visible World. And thus, as La Pluche's

Explanation of the XII Signs, has been abused and perverted to the purposes of irreligion, contrary to its own Nature and the Design of the Author; so in like manner, the abuse and perversion of a similar system was the basis of Idolatry; and led men, lost in contemplation of the wonders around them, to forget their Almighty Author; and in the enjoyment of his blessings, to be unmindful of the gracious hand that bestowed them. Such researches may also aid us in discovering the meaning of those Constellations, which the ingenuity of the first Men added to the original Signs of the Zodiac. Costard's History of Astronomy, p. 52. "The Sphere of the Greeks, seems to have been composed from those of the Chaldeans, Phœnicians and Egyptians, at different times and by degrees, but new modelled by them, and accommodated to their fabulous history. Or, what may, perhaps be in several instances at least, really the case, their fabulous history is nothing more than a corruption of exotic names of the Constellations."

Two Opinions divide the learned World.—One supports and defends the Historic Sense, at the head of which is Le Clerc: he is followed by Banier, Warburton, Huet, and Fourmont. Descriptions of Monsters with three heads, or of Giants with one hundred hands, &c. do not stagger such writers; when such occur, they amuse us either with dissertations on the vast Skeletons supposed to be human which have been found; or tell us, that we must consider every thing supernatural, as merely an addition of succeeding times.—The other Opinion considers them as so many Allegories and explains

them accordingly: at the head of these is Sir Francis Bacon, who, in his *Treatise de Sapientia Veterum*, has given us some very ingenious explanations. The better to judge of the truth of such explanations or translations from natural language, Gebelin has laid down these three rules. The explanation should be first universal; that is, it should embrace all the Characters of the Allegory, and express them all, and upon the same Principles: because there is none of them which has not been employed to render the Allegory more compleat. How imperfect then must be the historical explanations, which neglect every circumstance that cannot be taken in an historic sense.—Secondly; Simplicity. The essential mark of truth is to re-unite the greatest simplicity in the Principles and Proofs with the most fruitful train of consequences; Error may have the brilliancy of Truth, but not its fecundity; its light is that of a fire which dazzles and wastes, while that of Truth is constant and unvaried.—Thirdly; Harmony. There should subsist the most perfect Harmony, between not only the parts of each Allegory, but between it and other Allegories. Not that all the parts of Mythology can be explained by the same method; they betray evident marks of different authors and different nations: but my meaning is, that though they apply to different objects, and go on different Principles, they should never contradict each other; every thing that enlightens one fable, should be a step to arrive at the sense of the other. And the reason is, because Antiquity could not give to similar symbols or to the same, opposite significations, inasmuch as these symbols were borrowed from Nature, the Origin

of all Harmony.—Such are Gebelin's Rules : and from the succeeding explanations, the Reader will, I trust, see how closely I have adhered to them.

I begin with observing, that as all things which are the objects of sense are particulars, so the Language of Nature conforming itself thereto, admits no terms but such as are Singular, excluding all universal terms : contrary to artificial or instituted Language, of which by far the greatest part is composed of those that are general. The introduction of general terms, the names of general ideas, which are only the creatures of the understanding, was that which banished the Language of Nature, and introduced that of Art.—When therefore an abstract idea was to be represented, as Space or Time or any of their parts : the sensible image was composed of some of the objects of sense, but with certain other circumstances annexed, which pointed out the nature of the thing contemplated, its various properties and relations, and whatever distinguished it from other objects of the mind. Thus time was an old Man, had a scythe, was described as devouring his own Children : the people was described by Horace as *Bestia multorum capitum* : the year, as a Giant with fifty heads, from the fifty-two weeks it consists of, taking the nearest round number. Eternity was a Serpent coiled in a circle. A Ship, was a Horse ; because it performed the same office of quickly transporting from one place to another. Thus the wild Arabs call the Camel, the Ship of the Desert. And thus Neptune produces the Horse, &c.

Hence the more general an explanation is, that is, the more general is the idea which the explanation points

out to be that intended, it will have the greater probability: thus as the scythe may denote the harvest and invention of Agriculture, or else Time; the latter explanation, which is that I shall adopt, of the Fable of Saturn, is preferred by Banier to the former, which is that of Gebelin. For the truth of Gebelin's account is contained in the other hypothesis, and may be thence derived; but not vice versa. In order to explain this fable, Gebelin has recourse to the Phœnician Mythology, which does not perfectly agree with that of Greece in this respect; and the idea has been suggested to him by Macrobius Sat. L. 1. C. 8: from whom it appears that in Latin Mythology, Saturn was considered as the inventor of agriculture. But Greek Mythology views him in no other light but that of Time; that of Phœnicia attributes the invention of Husbandry to another Being, to Dagon, who is called Zeus Arotrios: and they all agree that under the reign of Saturn or the golden Age, there was no husbandry at all. *Nulli ante Jovem subigebant arva Coloni*, is what Virgil assures us: yet Gebelin's conclusions would lead us to the very opposite of this fact. And in making out these explanations he chiefly builds upon the Etymologies of Words which have probably come down to us extremely altered from the original: and which can have no force as foundations of a system, but merely as collateral proofs of some truth that is made out independent of their aid.

I proceed further to observe that they reduced all objects to two classes, those of Cause and Effect; that whatever thing they could trace to some sensible ob-

ject from which it proceeded or was thought to proceed, because it was connected with it, would be said to be generated by that: thus the dew was supposed the daughter of Luna; the signs would be the Sons of Mazzaroth, or the Zodiac; and every person would be called the father of that art which he invented, or of that nation which he governed, or city which he built.

The two grand objects which struck their notice most, were the Earth or GHE, and the Heaven or COELUS. Of neither of these were they able to discern any sensible object as the cause; but they observed that every thing about them, grew and received its birth and nourishment from the first; and that a fertilizing power was communicated to it by the influences of the second. Hence they considered them as two beings, male and female: from whom, by the way of generation, all other beings were formed and supported. And as they found certain properties or attributes that belonged to these things, and arose from their connection, as Time and Space, &c: they personified these, and imposed on them distinct names. Hence arose first the TITANS, who are twelve in number, six male and six female. Their names are OCEANUS, CORUS, CRIUS, HYPERION, JAPETUS, and SATURN. The first which is the most ancient of them all, appears to mean the HORIZON; for he is stiled the father of all the Gods who are nourished by him: and accordingly in this circle the heavenly bodies, Symbols of those Deities, first appear. The last of them and youngest is SATURN, who is no other than TIME, as appears from the descriptions given of him. And Time is evidently posterior to the heavenly bodies,

as it arises from their motion.—JAPETUS is supposed by Gebelin to be the Air, because the name seems to signify Expansion; but he may perhaps better be supposed to mean ETERNITY, as Expansion may be applied to Time; and as Japetus is joined with Saturn, described as his elder brother, and suffering the same punishment of chains with him; as being so remarkable for old age that Greece knew nothing more ancient, and made the expression, *Japeto vetustior*, a proverb, *Aristop. Nub. Act. iii. Sc. 3.* and as being the father of Prometheus or Fate. CAIUS, being the first sign of the Zodiac; may denote that circle: and the two others, COEUS and HYPERION, who are said to be ancestors of the heavenly bodies, will appear to be the two segments of the heavenly surface into which that circle divides it.—The next offspring of COEUS and TERRA are the CYCLOPS: they are characterized as three in number, each having a single eye placed in the middle of his forehead. They are the inventors of Arts, bestow on Jupiter his Thunder and Lightning, with which he rules Olympus: upon Pluto an Helmet which renders the wearer invisible, and upon Neptune a Trident. Having slain Æsculapius, because by his healing art he had restored to life the dead; they are in revenge shot to death by Apollo. To discover the meaning of this, let us next consider the words of the wise Man, *Eccles. iii. 1.* To every thing there is a time, and a season to every purpose under Heaven. These SEASONS are the CYCLOPS: who are three because the Ancients, *D'Ancarville, vol. ii. p. 112.* acknowledged only three Seasons, viz. Winter, Spring and Summer. These excite men to Labours, for which the Cy-

cleps are famous; furnish Jupiter his weapons, and by their irregularities frequently baffle the skill of the Medical Art. Their single Eye is the Sun, who in metaphor is stiled the Eye of the World. — The next offspring of COELUS and TERRA, are the Giants, who are stiled the Hundred Hands. They are three in number, and have each fifty heads and twice as many hands; they acquire to Jupiter the kingdom of Olympus, by defeating the Titans, and afterwards detaining them in prison; and one of them preserves Jupiter from the attempts of three of the Deities who had conspired against him. *Hom. Il. i.* — To explain this we must observe, that from the connexion of Coelus and Terra arises the Year, whose fifty-two weeks will be its Heads (the week being the first instituted division of time, *Gen. ii. 3.*) supposing the Year itself represented by the human Figure. And so usual was this to the Ancients, Banier's *Mythol. vol. ii. p. 526.* that in the famous procession of Ptolemy Philadelphus, the Pentactæris or Lustrum of five years, appeared under the figure of a large Woman, and the Year under that of a Man. Vide Montfaucon's *Suppl. Ant. expliquée, vol. i.* where he has given plates of all the Parts of Time. — Vide Hyde de rel. V. P. page 237. for the same practice in Persia. The Poets therefore substituted the nearest round number, fifty, and made these Giants three in number, to correspond to the triple division of Time. And thus they denote the Year.

But the Fable proceeds and states, that GHE or the Earth, enraged that COELUS detained their common offspring below the Earth, and did not permit them to visit the Light: incited her youngest son Saturn and armed

him with a Falchion against his Father; that with it he emasculated Cœlus, and released the Titans: and that from the drops of blood which fell upon the Earth, arose armed Giants, &c. and from the parts themselves thrown into the sea, sprung the Goddess Venus. This seems to me to relate to the motion given to the Earth around its Axis; in consequence of which on the fourth day, the Luminaries, who are the Sons of the Titans, as also the Titans themselves, who were detained below the Horizon, ascended above it: and the private parts of Cœlus, which the Horizon had before covered, were now revealed by the Rotation; and Cœlus deprived of the power of producing more Titans, was said to be castrated: and this is attributed to Time, because it is the nature of Time to enervate all things. And from them springs up Venus; i. e. on the 5th day, are created from the waters, the winged fowls and the fishes which are sacred to Venus. And from the blood that fell on the Earth, spring up Giants: that is all terrestrial animals as well as men, (the same word גִּבּוֹר in the Hebrew, denoting equally a man and a giant) who are created from Earth on the sixth day. And thus the Grecian mythology seems to me explicable from the first chapter of Genesis.

And now the world comes under the reign of SATURN: or the Golden Age, so celebrated by the Poets, commences. But first I should consider the triple division of the heavenly space or of the sphere, analogous to that of Time, and see how it agrees with their accounts. This is effected by the Horizon which distinguishes the Heavens into two hemispheres, the superior and inferior; the one of which afterwards fell under the reign of Jupiter,

the other under that of Pluto; while Oceanus or the Horizon belonged to Neptune, who is the God of the Sea, because the Ocean surrounds the Earth or dry Land, really, as the Horizon does apparently; and the Earth was common to the three brothers. Hom. II. xv.

Three Brother Deities from Saturn came,
And ancient Rhea, earth's immortal Dame:
Assigned by Lot, our triple Rule we know;
Infernal Pluto sways the Shades below;
O'er the wide clouds, and o'er the starry Plain,
Ethereal Jove extends his high Domain;
My court beneath the hoary Waves I keep,
And hush the roarings of the sacred deep:
Olympus and this Earth in common lie;
What claim has here the Tyrant of the Sky?

Book xv. 210.

Distinct from all these, though a part of one of them, was the region called Tartarus; and this I apprehend to be that part which is included within the circle of perpetual occultation: which it is probable they would have taken notice of, equally as they did of that part which is included within the opposite circle; when they remarked, that the Bear was never dipped in the Ocean.

The first act of SATURN was, that he married his sister RHEA; (i. e. Time is measured by the Earth's Rotation,) which is the Earth again, but not as before a wilderness or covered with water, but an habitable world, producing all the wonders and all the beauties of the animal and vegetable creation. Their issue are seven sons, of which the youngest as soon as born was consecrated;

that is, as Gebelin explains it, the seven days of the week : while by another wife, Astarte or the Moon, he has seven daughters, that is, the nights.

Being informed by the Oracle of Terra and Coelus, that he should be deprived of his power by a son of himself and of Rhea, he devoured his children as soon as they were born : but one of them, JUPITER, is concealed in a cave by the artifice of Rhea, imposing a stone upon him for his son ; while Jupiter has for his nurse the Goat Amalthea. By Jupiter is meant the Year of 360 days or perhaps the power that presides over it : he is called the Father of Gods and Men, because the Year is father of the twelve Months which bear the names of the twelve great Gods : and because the Year is father of the days, whence Jupiter is stiled Diespiter, but all men are born on some of these days.

From the relation thus established between the heathen Deities on one hand, and the Year and its parts on the other ; we are enabled to assign the reason, why the first statues of the Gods were Pyramids or Columns ; and why Juno was represented at Argos, Clem. Alex. Strom. L. 1. under the form of a Pillar. For the Column is the emblem of the Year, over whose twelve months the twelve great Gods presided. Stanley, p. 1043. " The Chaldeans " held the principal Gods to be twelve ; to each of which " they attributed a month and one sign of the Zodiac. " Diod. L. 1." Contrary therefore to Mr. Costard's opinion, this authority proves their Zodiac to have had twelve Signs.

The Cave in which he is concealed represents the World, and the Goat his Nurse is the Image of universal Na-

ture.—Having released the three Cyclops from their Prison, they give him that Thunder with which he rules, or according to Horace, *variis mundum temperat horis*; and with their assistance he conquers and binds Saturn: that is, a certain measure of Time, viz. the Year of 360 days is introduced, and is distinguished by the three Seasons, who bring about the various Phenomena of the Atmosphere: he is the author of Labours to Man, because the changes in the Year and varieties of Seasons bring on their stated times of Labour, unknown before while the Earth enjoyed only one season. His image was sometimes represented with three Eyes, alluding to the Seasons. That this Explication is true, seems confirmed also by what we read in Athenæus, L. 14. from Berosus. The Babylonians had a feast called *Sacæa*, which was celebrated for five days, and in which Servants governed their Masters. These are plainly the Saturnalia, when the Romans used to unchain the Image of Saturn, which was bound all the rest of the Year; and the five days are the *Epagomenai*, or those by which the true Time of the Revolution, exceeds that of 360 days which was sacred to Jupiter: and on which days Rhea was fabled to have brought forth the Gods of Egypt. They are sacred to Saturn: because making no part of the Year of 360 days. Saturn introduces Husbandry into Latium: by which it is meant only that Time was the Author of that Discovery.—The confederates of Jupiter, the Cyclops, bestow on Pluto the Helmet which renders its wearer invisible and which would cover the infantry of an hundred Cities, Hom. II. 5: this Helmet is the hemisphere below the Horizon

and unenlightened by the Sun, and therefore rendering every thing invisible.—A war takes place between the Titans and the Gods the offspring of Saturn, in which Sol is the only Titan who assists Jupiter, and Styx the Daughter of Oceanus, comes first to his aid: in this war Jupiter conquers the Titans, by having released the three Giants of an Hundred Hands and procured their assistance; he precipitates the Titans into Tartarus, and places those Giants as faithful guards over them.—This fable may be thus explained; the other heavenly bodies aspire to the Throne of Olympus, or to measure Time and preside over the Year, and consequently over the World: but the Sun takes the part of Jupiter or the Power that rules the Solar Year, and he is at length victorious, by help of the Year personified under the Hundred Hand Giants. STYX helps him, for she is Fate or the Zodiacal Circle: as appears from the names of her Children, which inhabit always with Jupiter, and which are Ζῦδες, Νῆες, Βίω, Κεῖρες. An Oath by her is inviolable, and her Streams are irremeable. They encircle the palace of Pluto, and of them Virgil says, novies Styx interfusa coerces: and again, speaking of the Southern Pole, sub pedibus Styx atra videt, manesque profundi. Achilles dipt in Styx, and rendered invulnerable except in the Heel: what can this mean, unless that Fate or Styx has ordained, that he shall be wounded mortally only in that Part? All these point out the Circle which surrounds the Sphere as the Zodiac does. She is represented as a Stream; agreeable to the Notion of Time, that it is a river of which the Poet says, labitur et labetur in omne volubilis ævum: and as a fountain

descending from a steep rock, like the water descending from the Urn of Aquarius.—And her Palace is described, Hef. Theog. 779, as supported with Silver Pillars reaching to the Heavens. Now the Pillar or Column is a Symbol of the Year, as appears from P. 36: and the Year is connected with the Zodiac.

To the war of the Titans succeeds that of the Giants. They affect the kingdom of Olympus, and from every circumstance that Mythology records of them and their attempt and ruin, they appear to be no other than personifications of the ruinous effects of burning mountains and volcanic eruptions. They are Sons of the Earth; and so are the Mountains, Theog. 129; they breathe fire, dart huge rocks against Heaven, make war in Phlegra and Pallene, places remarkable for such Phænomena; have great hair and long beards, which are the woods that grow on them; are buried under islands thrown upon them, which have been raised by such eruptions. Such is the manner in which the Poets relate real physical effects, the traces of which still remain.—The last war recorded of Jupiter and the other Gods, is that with the Giant Typhæus. The description of this Monster, and the danger he put Jupiter and the other Gods to, convince me that this is a description of the universal Deluge. Thus Typhæus is the Son of the Earth and Tartarus, his hands extend from East to West, his head reaches to the sky: having put all the Gods to flight, (who to conceal themselves, assumed the forms of different animals) he takes Jupiter prisoner, and wounds him so as to deprive him of all strength: at length however he is conquered, altho he bid fair to have the do-

minion of Olympus; and is cast into Tartarus. Compare this with the History of the Deluge, which probably proceeded from the South, covered the highest mountains, reached from East to West, usurped the dominion of the Earth for one entire Year, during which all the Months, i. e. the 12 Gods, disappeared, and also the various Seasons, Gen. viii. 22: and none remained alive but the animals with Noah.—Here then Jupiter, considered in the light I view him, is found to be disarmed, weakened and taken prisoner by his enemy: whom however at length he conquers. And as nothing is more variable than the appearances of the different Years: (while at the same time nothing is more stable and fixed than the Year itself, whence it was denoted by a Column or Pillar) hence we see the various transformations of Jupiter. Thus he becomes a Bull for the sake of Europa; and he changes Io into a Cow, and both are Symbols of the same object, the Year.

Jupiter possessed now of the throne of Olympus, marries Juno: whom the Poets represent as his sister, and the daughter of Saturn or Time. Mythologists have supposed that she denotes the Air: principally induced thereto by her Greek Name.—But when we find her characterized as Daughter of Saturn, i. e. Time, and consort of the power which rules the Solar Year, and who is Diespiter or Father of the Day: it may perhaps be more natural to understand by Juno, a personification of the LIGHT. This conclusion is confirmed by considering; First, that Homer represents her as nursed by Ocean, Il. xiv: and the Light appears to emerge from the Horizon. Secondly, her Attributes—of these some are common

to her and Aurora, as *χευρόθεος, χευστοπιδίλος*; others are similar, as *ἠυκορος, λευκόλανος, βοῶπις*; and all have an evident relation to Light. Homer compares her speed to that of Thought. The reverence paid her by the other Gods, is only equalled by that they shew to Jupiter himself.—Let us next consider the various offices she discharges, and the things that were supposed to be under her immediate protection. She presides over Child-birth; and thence is stiled Lucina, and the reason is assigned by Ovid; *Quia principium tu Dea lucis habes*. And as Light was the earliest production of Divine Power: so the first Month of the Year is under her care, and the Kalends of each Month are consecrated to her. The Actions ascribed to her, equally serve to establish the same hypothesis. First; she is guilty of disobedience to the commands of Jupiter, and at frequent variance with him. And what can this mean, but that the face of the Year is not uniform: nor distinguished by an equal and unvaried diffusion of Light? Further, she persecutes with unrelenting Fury, Hercules, who is the object of her peculiar hatred; and from her Milk arises the Galaxy, or *Via Lactea*. That I may explain this part of Mythology I must premise that Gebelin understands by Hercules the Sun: and by his twelve Labours the passage of the Luminary through the twelve Signs. I shall only add to what he has laid down, that by Apollo and Hercules I should suppose were meant the Sun in its two very different states, viz. as elevated above or depressed beneath the Horizon. Hence we see why both are Sons of the same Father; and why both bear the Bow and Arrows, and are famous for their skill in

Archery. We may also discern why the Reign of Hercules is that period when the face of Earth is overspread with savage monsters, of whom he is the conqueror: for when the Sun sets, the wild beasts of the forest roam abroad; and repair to their dens, upon his reaching the other limb of the Horizon, Ps. civ. 20—22.—Viewing Hercules in this light, we can be at no loss for the reasons why he is the object of Juno's incessant dislike.

On this hypothesis we may also explain a beautiful Fable, Homer II. xv. where Jupiter reminds Juno of the punishment inflicted on her for her opposition to Hercules: and in which he hung her with a Chain about her Hands and two Anvils from her Feet. I find the passage thus translated by Pope:

Hast thou forgot, when bound and fixed on high,
From the vast Concave of the spangled sky,
I hung thee trembling in a golden Chain:
And all the raging Gods opposed in vain,

An ancient Commentator, supposing Juno to be the Air, interprets these Anvils to be the Earth and Sea. That the Earth is meant by the Anvil, will appear clear, when we reflect that the attributes of both are the same, viz. Solidity and Immobility. Ps. xciii. 2. Eccl. i. 4: that all human labours are exercised equally upon both: and that the Anvil is the sign of Insensibility, which we attribute also to the Earth or brute Matter. But these reasons at the same time prove, that the other Anvil cannot be the image of the Sea: to which it is totally inapplicable. Besides Homer calls them in lines which fol-

low, and were ascribed to him, *μυδραῖς*; a name applied by Anaxagoras to the Sun, and properly signifying a solid mass of Iron in a state of incandescence. And when Hesiod measures, Theog. 722. the distances of Heaven from the Earth, and of the latter from Tartarus, he uses the image of an Anvil falling: whose descent would in either case occupy the space of nine Days. From these instances, we are warranted in supposing the Anvil to represent some earthly or planetary body.—Let us now make this hypothesis for explaining the Fable, that the two Anvils are the Earth and Moon; and it will immediately follow that the event which the Poet describes is the Phenomena of an Eclipse; where the privation of the Light is termed the confining of Juno by a Chain: and the two Bodies by whose mutual situation to each other it is produced are the Anvils. And such event would be naturally connected with the Sorrow which transported Jupiter, and the natural Sign of the indignation he felt, and the Sympathy which he experienced for the suffering Hero: because we find that it is usual for the wretched to hate the Light, and for the unhappy to execrate the Day on which they first saw it. Job. iii. 20.—Jer. xx. 14. Nor should we omit noticing the near relation of the words *μυδραῖς* and *ἀμυδραῖς*; of which the latter signifies obscurus.—But while the Grecian Poet thus describes in natural Language, the Phenomena of an Eclipse; the Orientals have otherwise expressed the same event under a very different image, of a Dragon devouring the Luminary. I will now endeavour to reconcile these two descriptions; which if I

can effect, will both confirm the solution and lead to some new explanations of Mythology.

The famous Traveller, Pietro de la Valle, relates what he observed both at Aleppo and Ispahan, on the occasion of an Eclipse. He says, vol. ii. p. 108, or Letter iii. of his Persian Travels; that the People who were in great numbers on the tops of the houses, uttered loud outcries, accompanied with confused sounds, made by striking in concert on certain metal Basons: and that the reason assigned was "to terrify the Animal, qui vouloit engloutir la Lune; or even to give her courage under her sufferings, and to enable her to pass through a very narrow gate." See also Maurice Ind. Ant. vol. ii. p. 293, 294, 296, 297, 300. Similar practices prevailed in the ancient World: who believed that incantations were able to bring the Moon from her Orbit unless prevented by the like methods. Tibullus, lib. i. eleg. ix.

Cantus et a curru Lunam deducere tentat,

Et faceret, si non Æra repulsa sonent.

On which a Commentator observes "Æra pulsabant, quorum tinnitu auxiliari credebant, minui ac levare Lunæ Labores: satis diu regnavit hæc fatua superstitio, nam & Christianos magno clamore succurrisse Lunæ deficienti, ostendit Maximus Episcopus Taurinensis." But who does not see in this practice of striking the metal Basons or brazen Vessels, the similitude to the strokes upon the Anvils; and that the former practice originated from the latter idea, viz. that one Anvil represented the Earth and the other the Luminary?

And here seems to be the place to represent the near connexion of these practices with those of the Corybantes: that the Curetes by similar Noises and clashing their brazen Arms, (*crepitantia Æra secutæ*) prevented the infant Jupiter from being devoured by his Father Saturn; nearly as the celestial Dragon was prevented from devouring the Luminary, whose course marked out the Year: and that the Sistrum, an instrument remarkable for the noises it produced, was the particular ensign of Isis or the Earth.

The Labours of Hercules we may thus explain.—He conquers the Lion of Nemea, whose skin he wears: i. e. the Diurnal Sun yields to the Nocturnal; and here we see the Lion means the Sun.—He vanquishes Hydra, or the Serpent with fifty heads, which Juno had nourished, i. e. the Year. For this consisting of two parts, the days and nights: it is evident that the Year, if it consisted only of Days, without intervening Nights, would prove destructive to all animals. Hercules therefore, or the nocturnal Sun, conquers this Monster, i. e. the Year composed of Days only, by cutting off its heads, the weeks: and to prevent their reproduction, sears them with a red hot Brand, i. e. the Sun.—He pursues the Hind sacred to Diana for twelve Months: i. e. goes over the Zodiac in that time, whose first Sign is ♋, from which comes אריא a Hind.—He chases away the Birds of Stymphalus, who feed on human flesh, and are three in number: i. e. he brings forwards the various Seasons which were three, and by their irregularities proved the causes of various disorders to men.—He conquers the Queen of the Amazons and takes her Belt; i. e. crosses the

Equator: because the Female representing the Earth, the Equator will be her Girdle.—He contends with Achelous, who assumed the form of a Bull, for love of Dejanira: here Achelous the River is Time, the Bull is the Year, Hercules is the Sun, and the Female Dejanira, is the Earth.—He is commanded to fetch the golden Apples of the Hesperides: the Tree on which they grew, had been presented by Juno to Jupiter, and was guarded by a Dragon remarkable for Vigilance: to obtain them he goes to Atlas and supports the heavens in his stead, while he gathers the Apples. In this fable, Atlas is the Horizon, the Tree is Time, its Leaves are the Generations, the golden Apples are the Days, and the watchful Dragon, who never sleeps, is the Heaven, which is always in motion.—The meaning then is, that the nocturnal Sun approaching the Horizon, brings back Day to the World: and in such manner I would propose to interpret a fable which many writers have believed to relate to the history contained in Gen. iii. and to solve which almost as many different hypotheses have been devised, as there are authors who have treated the subject.

I proceed now to consider that part of Mythology, which relates to the conduct of Jupiter and the other Gods to men. This is contained in the Fable of Prometheus, which is full of useful instruction.

Japetus has four sons, Atlas, Prometheus, Epimetheus, and Menœtius. The two first, or rather indeed all of them, appear to be mythological Beings. Sir Francis Bacon, following herein the opinion of Phurnutus, p. 44, considers Prometheus as the same with Providence (*πρόβλεψις*); but I should rather suppose Prometheus to be Fate:

and the description Hesiod gives of Atlas, Theog. 517, 746, corresponds to the idea of the circle on the sphere bounding light and darkness. The cause of the quarrel between Jupiter and Prometheus, who had been originally the counsellor of Jupiter, and incited him to dethrone Saturn, is stated to be this; that having slain a great Ox, he put the flesh and entrails in the hide, wrapped up in the fat; and inclosed the bones in the fat also; and proposed to the God to make his option between the two portions: who chose the latter, and was incensed when he perceived the deceit. That in return he concealed the fire from the men whom Prometheus had formed; who by the advice of Minerva, ascending to Heaven, brought it from the Sun's chariot in the stalk of a reed called Narthex (perhaps in the Lotus). That to be further revenged, Jupiter ordered Vulcan to form a woman named Pandora; but Prometheus refusing to receive her, escaped that snare. Jupiter however chains him to Mount Caucasus or to a Pillar, where he is to suffer a punishment, according to some for ever, or as others say for 30000 years: his punishment consists in an Eagle that gnaws his Liver every day, while it is restored again at night. From this however he is released by Jupiter's consent, Hercules shooting the Eagle: because he had revealed the will of Fate to him concerning Thetis. But that his oath might be kept inviolable, he sentences him to wear on his finger an Iron Ring to which a piece of the rock was fixed.— Such is the Fable; and now let us try to explain it.

The Ox is the Year, and as the animal consists of flesh and bones, so is the year made up of Nights and Days: the God chooses the latter, he then becomes

ruler of the Day, and that alone, Dispiter: and thus conceives just indignation at finding that he is to possess only a divided Empire over mortals; he therefore removed the fire, which Prometheus derives from the Zodiacal Circle, animating the men he had formed with a rational Soul, the divinæ particula auræ.

The duration of Prometheus's punishment now deserves to be considered as well as the nature and abbreviation thereof. It is for 30000 years, in round numbers, the great year or revolution of the Equinox: the Pillar to which he is fastened is the Year, the Eagle is the diurnal Sun, and the Liver which that bird devours in the Day, but grows as fast in the Night, is the Zodiac, which that luminary causes to disappear in the Day, while the Night restores it to view again. He reveals the will of the Fates concerning the Son of Thetis, and thence has his punishment abridged; this as well as the former circumstances, marks his connexion with the Zodiac, and that of them both with Fate: as indeed appears from his name which indicates, one who foresees the future. Prometheus therefore seems to mean Fate.

Were I to hazard a conjecture why the Liver should denote the Zodiac, I would venture to suppose it arose from the near similitude of the words כבד Jecur, and כבוד Gloria: because the Zodiac seems to be considered as the throne of Glory of the Lord; and is that which the Psalmist says declares his Glory.

And in general, when we read of Oxen in ancient Mythology, the Year is understood. Thus the triple Geryon, who is a personification of Time considered in

its three denominations, has Oxen which Hercules drives away. And the Oxen of the Sun are mentioned by Homer.

In like manner, a Pillar denotes the Year, because the year connects Heaven and Earth together, as it arises from their mutual relation to each other: and a Pillar seems to do the same. And the Pillars of Hercules, beyond which there was no proceeding, may perhaps be symbols of the two years, the Tropical and the Periodical or Anomalistical; the difference between which arises from the Precession.—This seems more probable than Gebelin's conjecture, that they are the two Tropics. And the golden Chain in Hom. L. viii. seems to mean the year also, of which the months may be considered as the links.

Another personification of Time occurs in the Story of the Gorgons. They are three Sisters of whom two are immortal and incapable of old age, the third Medusa is mortal: they have but one Eye between them all which they lend to each other; they have serpents for their hair, and the head of Medusa turns to Stone whatever beholds it.—In this Allegory, Medusa is the Present Time which perpetually dies while the Past and Future remain; the one Eye is the Sun, the serpents for hair denote that they are personifications of Time: and the head that petrifies whatever approaches it, is the present moment; for we may consider the Future as represented by the Waves of an Ocean, continually approaching to the Present moment, which when they have arrived to, they next become the Past time, and consequently irrevoc-

cable; they will be therefore immoveable and fixed, that is turned to Stone.

I have thus endeavoured to illustrate some parts of the Greek Mythology which appear connected with my general Design. To proceed further would be to exceed the limits I have proposed to myself: as I meant in this Chapter only to give a specimen, of the manner in which I should suppose the ancient fables were to be understood. And when thus explained, they appear to be no other than a System of Physics involved under the Veil of Allegory; and a description of the phænomena of the Year and its parts: and to have not the least relation to the sublime Truths of the sacred Volume.

In confirmation of the Explication above given, p. 158, that by Jupiter is understood the Year of 360 days: I should further observe that the same conclusion follows from the Institution of the Olympic Games. They were celebrated every fifth year, or at the expiration of the fiftieth Month, (Potter vol. i. p. 413); consisted of five different Games, lasted five days, were instituted by Hercules, one of the five Idæi Dactyli, and commemorated the Victory of Jupiter over Saturn. We may also consider Io beloved of Jupiter, as the image of this Earth: and the many eyed Argus her Guardian, as the ambient Heaven.

C H A P. VIII.

In which the Objections which may be made to this Hypothesis, are briefly considered.

THE Objections that lie to the explication above given of the Twelve Signs, and to which I conceive it liable, are reduced by me to these four classes.

First. It may be said that the spheres of different nations have very considerable differences from each other : and that even their Zodiacs are not uniformly described with the same images.

Secondly. That admitting such uniformity, yet a better exposition might be given of the Twelve Signs : which is this, that they were invented for agricultural purposes by the first men, and merely intended as a rustic Calendar.

Thirdly. That it supposes the Author of Nature to have represented himself under a Symbol : a thing impossible in itself and forbidden most expressly by his positive injunctions.

Fourthly. That the Asterisms have not the slightest resemblance to the objects whence they are denominated : and that the allusions on which many of the arguments of the third and fourth Chapters are built, are distant and

far fetched: that therefore the whole system is ill founded and chimerical, the produce of fancy and the offspring of chance.

The explanation which I have ventured to propose, relating solely to the Twelve Signs: I might therefore justly consider it liable only to the latter part of the first objection. I shall however not decline examining that objection in the whole extent I have above stated; and with such lights as I could procure on the subject.—At the end of his *Manilius*, Scaliger has published from *Abenezra*, a description of three Spheres, which he calls *Persica*, *Indica*, and *Barbarica*: and of which, this last agrees with the Grecian both in the Signs and their Names. An agreement which, so far as it respects the Signs of the Zodiac, is admitted by *Salmasius*, in his Work, *de Annis Climactericis*. His words are “*Quoad*
“*XII. Signa, easdem figurationes videntur habuisse*
“*Ægyptii Chaldæique cum Græcis; sed alias historias*
“*causasque eorum relationis inter astra commenti sunt:*
“*Atque inde extitit differentia Sphæræ Græcicæ et*
“*Barbaricæ, sicut a Nigidio pertractata fuere. Sic flu-*
“*vium cœlestem Græci Eridanum, Nilum Ægyptii vo-*
“*cant.*” And p. 592. “*In utroque libro Nigidius ean-*
“*dem Sphæram descripsit, sed in uno quem Sphæram*
“*Græcanicam inscripsit, historiam Siderum ex senten-*
“*tiâ Græcorum commemoravit; in altero autem, cui*
“*titulum fecit, Sphæra Barbarica, opinionem Ægyptio-*
“*rum sacerdotum perscripsit, qui alias causas commenti*
“*sunt.*” But although such various opinions have not in this instance produced a variation in the images themselves: yet other examples might be alledged where it

cannot be doubted, that the religious Principles of different Nations have operated to produce this effect. Thus the Arabs, from a superstitious zeal to the Principles of Mahometanism, have changed all those signs which were represented under the human figure or any part thereof: and as Scaliger informs us, they have, instead of the Twins, Two Peacocks; instead of Virgo, a Sheaf of Corn; instead of Sagittarius they put Pharetra, and for Aquarius they paint a Mule laden with two Urns; and in like manner they substitute in the other Constellations. The remark of Scaliger on this practice of theirs, being very judicious and well founded, I shall therefore transcribe it: "*Dum humanam effigiem referre illis religio est, omnes ferè cœlestes imagines ridiculis monstris interpolant.*" page 484.—And thus we find the greatest opposition to subsist between their representation of the Heavens, and that of the Indians as given by Scaliger: where almost all the Images are human, and distinguished from each other; either by some Act they perform, some Ornament they wear, or some Combination they have with the bestial form.—Reflexions like these may give us room to suppose that similar causes have occasioned among nations differing widely in their religious tenets, various alterations in images of so arbitrary and instituted a nature: while at the same time the Number of XLVIII Constellations preserved among the Greeks and Egyptians, and (as it should seem from the 48 Divinities created by Oromazes and Abriman) among the Persians also, of which XII are seated in the Zodiac; forms a strong ground for believing that one and the same sphere was at first universally received, and only

underwent some alterations in the various countries where it was known.—It is indeed pretended, Vide Scaliger's Manilius, that the Egyptian Sphere numbered 360 Constellations: an account so totally repugnant to all we know from other authors, and so inconceivable in itself, that Montucla rejects it as a tale undeserving of credit and loaded with difficulties he cannot surmount.—Some also have asserted, that the Chaldean Zodiac had but XI Signs, upon the authority of Servius, who observes on the words of Virgil, *Qua locus Erigonem inter, &c.* “*Ægyptii XII Signa asserunt esse; Chaldæi vero XI, nam Scorpionem et Libram unum Signum efficiunt.*” Not to repeat what I have already said, I shall only observe in addition: I. That Sextus Empiricus speaking of the same people says, “*Ζωδιακὸν κύκλον, ὅσπερ κατηγήματα, διαιροῦσιν ἐς δεκάδιον ζώδια.*” He then gives their Names, *Κριός, Ταύρος, Δίδυμοι.* II. That the words of Censorinus, ch. viii. imply the same thing. III. That the words of Herodotus, Euterpe, cix, warrant the same conclusion. He tells us, “*δυσάπανα μέρη τῆς ἡμέρας παρὰ Βαβυλωνίων ἕκαστον “Ελληνες.*” Now the division of the Day into twelve hours, most probably arose from the division of the Zodiac into twelve parts: and is therefore an argument of it. Two arguments support this Opinion. 1st. Over each hour of the day, the Astrologers made one of the Planets to preside. Beverege, p. 34. 2dly. Those nations who used the other form of Zodiac imposed upon each of the twelve equal hours, the name of each Sign successively. When therefore we view the matter in this light, the allusion of Christ to the XII hours of the

day, is in fact an allusion to the XII Signs: whence their division was borrowed.

Again we are told upon the respectable authority of the Father of History, that the Sign of Gemini was unknown to the ancient Egyptians: and whereas there occur some Egyptian Monuments on which they are to be seen, that these remains do not precede the *Æra* of the Ptolemies. And Doctor Hyde in his learned work *De Rel. Vet. Pers.* represents the Twins as unknown to the Orientals, who in their place substituted two Kids.—But if we consult the passage referred to in Herodotus, l. ii. c. 43: we shall find that the meaning of the great Historian has been most grossly misrepresented. Having observed that the Grecian Divinities were in general borrowed from Egypt, he proceeds to state however some exceptions: and says that Neptune and the Dioscuri, or Castor and Pollux, were unknown to the Egyptians. That is, the last were unknown as Divinities: but it will not follow hence, that such an image as that of Gemini, had no place in their Zodiac, concerning which he is not at all speaking.—And that they really had a place in the Egyptian Zodiac, where they were called Harpocrates and Helitomenos: we have the testimony of Plutarch. The assertion of Hyde, who chiefly copied from Mahometan writers, is best answered by the judicious remark of Scaliger, which I transcribed above. And I shall only add, that the Constellation Auriga, is so very near that of Gemini; that it is more than probable the two Kids represented in the former, were mistaken for the latter.

As a further proof of the dissimilitude of the Ægyptian and Chaldean Spheres, from that of Greece, the words of Achilles Tattius are cited. 'Εν γοῦν τῇ τῶν Αἰγυπτίων σφαίρᾳ οὐτὶ Δράκων ἐστὶ νομιζόμενος ἢ ὀνομαζόμενος οὐτὶ Ἀρκτὴ οὐτὶ Κηφεύς. ἀλλ' ἑτέρα σχήματα εἰδῶλον καὶ ὀνόματα τιθεμένα. Οὐτὶ δὲ καὶ ἐν τῇ τῶν Χαλδαίων. Ἕλλησις δὲ ταῦτα τὰ ὀνόματα ἔθιτο τοῖς ἄστροις ἀπὸ ἐπισήμων ἡρώων πρὸς τὸ ὑπεράληπτα εἶναι καὶ ἑυγενεῖα.—Hence they conclude, because this Author mentions three Grecian Constellations, Draco, Cepheus and Urfa, as unknown to the Egyptians and Chaldeans, that therefore the Grecian Sphere differed from those of Chaldea and Egypt in all the others also : though I should from those words rather draw a contrary conclusion.—But this Author has expressed himself so loosely, as to leave room to doubt, whether the only difference even in these three, was not barely in their names. And we may justly ask the question from what Hero did the Greeks impose, for example, the name Draco.

It deserves to be further observed, that the late enquiries into Indian Astronomy and Mythology, shew us that the Hindoos have given the very same names, which the Greeks did, to the signs Cepheus, Cassiopeia, Perseus and Andromeda ; which plainly proves, that these signs were not first formed and named in Greece, as this author would persuade us : that these very signs occur both on the Sphæra Persica, as given by Scaliger ; and that of Egypt, as given by Kircher, from a delineation sent to him from Michael Schatta, a Copt : that in the latter Draco is represented, and in both of them Urfa : which last, we are also told, was known in Egypt, where it was called Ἀμαξα or Plaustrum. Probus in primum

Georgicon, "Ambas Urfas, in Sphæra Barbaricâ, plan-
"strum vocari."

Let us now compare the descriptions which Scaliger gives of the Sphæra Persica from Abenezra, and Kircher gives of the Sphæra Ægyptiaca from Avenaris. The following Constellations of ancient Greece will be found on both those Spheres, either accurately or very nearly. Triangulum, Cepheus, Cassiopeia, Perseus, Andromeda, Piscis, Orion, Argo (or Navis in qua Leo vectus), Auriga, Ursa, Virgo, Bootes, (or Vir ταυροείφθαλος et Vomer) Homo libram tenens, Gallina (i. e. Cygnus), Fluvius. In addition to these the Persic Sphere has Corona, Delphinus, Cetus, Pegafus, Hercules. And another delineation of the Egyptian heavens given by Kircher, from a scheme which he received from Egypt, from a Copt named Michael Schatta, exhibits also the Constellations, Cetus, Draco and Chiron or Centaurus. Hence we may justly wonder at the assertions of a modern writer, Montucla: who attending only to the authority of Scaliger, and not consulting the writings of Kircher, has pronounced in his History of the Mathematics, that the Egyptian Sphere had hardly one figure that bore the least similitude to those of Greece. And where he is compelled to admit a similitude between the Spheres of Greece and Persia, he seems inclined to derive it from the connexion between both countries, after the Macedonian conquest: in like manner, as he supposes an Astronomical monument of Egypt, given by Montfaucon & La Pluche, in which an Old Man is represented, with his body encircled by a Serpent, in whose folds are painted the signs of the Grecian Zodiac; and another brought to Rome

about 1705, to belong to the times of the Ptolemies. He further objects that the signs Aries, Gemini, Cancer, Leo, Scorpio and Sagittarius are not to be seen on the Persian Zodiac: although in the ancient Persian monuments, given by Montfaucon and Hyde, we see Cancer and Scorpio among other celestial signs, accompanying every where the Bull of Mithras; although the Persians had a Month, called Tir or Sagitta, corresponding in their old form of year to October; although the Serpent Azdehak, represented exactly like the Scorpion on the Sphere, is a most frequent monster in their Mythology; and although the Ram was in effect the Emblem of their Empire, and Ensign of their Kings; and the reign of the two principles of light and darkness, of good and evil, the Gemini, a striking part of their religious system. It is further remarkable that another of their months, corresponding in their ancient year to June, was called Esphandarmaz, signifying, as Hyde tells us, the Earth: and on the fifth day of which they were employed in writing spells against Scorpions and other noxious animals, p. 258.—Such considerations as these may serve to convince us that there was no such very great difference between these ancient spheres, as this writer would persuade us: an author who does not scruple to consider the Zodiac as the part of the sphere the last formed; as he says, men would rather fix the times of labour by stars remarkable for their splendor or figure, such as Pleiades, Hyades, Arcturus, Orion, &c. than by the signs of the Zodiac. And here he seems to forget that the two first mentioned are in

the Zodiac ; and the latter conterminous thereto and connected with its signs.

The second objection is : That the Twelve Signs were invented for agricultural or pastoral purposes, and intended merely as a rustic Calendar by the first Men. An opinion probably first entertained from observing that Greek and Roman Writers connect all their Precepts on these subjects with certain appearances of the Signs. This statement I conceive liable to the following objections.

First. That it is imperfect. Of the signs, one only, viz. Taurus, seems connected with agriculture : and the others to have not the least relation thereto, as Gemini, Cancer, &c.

Secondly. That the use of the Bull in husbandry was not universal. For example, in Egypt, where he was most honoured, he was not applied to this purpose at all.

Thirdly. Nor do I conceive the proposition universally true, that Greece and Rome connected all their precepts of agriculture with the phenomena of the signs. Virgil says *Gnosſiaque ardentis decedat Stella Coronæ*. If this reason then were true, we must allow that other signs were invented for same purpose.

Fourthly. Nor are agricultural purposes considered as those alone connected with the Twelve Signs. Some connect them with Navigation. *Navita tum Stellis numeros et nomina fecit*.—Others connect them with pastoral purposes : thus Aries, Taurus, Gemini denote the order in which the young of the Sheep, Oxen, and Goats succeed : and the last are Twins, because the Goat produces two kids at a birth. But so did the Sheep of Pa-

leſtine, Cant. vi. 6.—And this opinion is built upon Hyde's aſſertion of the Orientals repreſenting Gemini by two kids, which has been proved an ill-founded notion. Nor can this expoſition be admitted, when we reflect that in ſome countries the cattle produced young twice in the ſame year. Thus Virgil teſtifies for Italy. “*Bis gravidæ pecudes :*” and again, “*Lac mihi non æſtate novum, non frigore deſit.*” Vide Plin. L. viii. 47.—And we learn from Hieronymus in *traditionibus*, that the ſame thing happened in the Eaſt. “*Natura Italica-rum Ovium et Meſopotamiæ una eſſe traditur.*” Which ſeems implied alſo in Gen. xxx. 40. 42.

Fifthly. Before Men could have obſerved, that the time of ſowing was when the Sun was in a particular Sign or part of the Heaven, and that of reaping when the Sun was in another, they muſt have learned to diſtinguiſh theſe parts or Signs from each other. And this could have been effected only by the impoſition of diſtinct names : without which ſuch knowledge could neither have been preſerved nor communicated. The Signs therefore muſt have been marked by diſtinct names, previous to the obſervations on which the hypotheſis of La Pluche would found the cauſe of denomination.

Sixthly. At thoſe early times to which the Zodiac can with certainty be traced back, the Signs were hiemal, which in the poliſhed days of Greece and Rome were vernal, and indicated the works then to be done. On ſuch grounds as theſe Montucla objects to La Pluche's System, and argues thus. “*Libra can never have been meant to denote the equality of days and nights. For in later times when the Equinox was in this ſign, it*

“ was called Chelæ; and if we go back to earlier times,
 “ the Equinox was in Scorpio, &c. As for Virgo sup-
 “ posed to denote the harvest; the time thereof was so
 “ far from falling out under this sign, that it happened
 “ in Greece and the East about the middle of April.”

The third objection considers the exposition I have given as founded on the Doctrine of Symbols: and concludes against it, because the Almighty has forbidden the representation of himself by any such medium.

What I have above said evidently proves that I do not view the first sign as a Symbol of the Deity: a thing which would be both unnecessary, as being limited to no part of space or time, he is always present to all his Creatures; and would be false, because being created and finite, it could give no idea of the Creator. But when he vouchsafed to bear a certain relation to other things by creating them, a truth which he requires them always to bear in remembrance that he is their Father and Preserver: reason will assure us that for such great purposes, some mark or symbol of that relation will be necessary. And Revelation confirms the same conclusion; for we find that he did not only not forbid but even permit, that such wise ends might be answered, institutions otherwise not agreeable to some of his Natural Attributes: for example, the erection of a Temple. Nor can the celestial sign Aries be called properly a symbol or image in the sense forbidden in the 2nd Commandment: for it is no visible object, it is merely a Creature of the Mind.—The Remarks of Mr. Bryant who has treated very fully on Emblems or Symbols, in his valuable Work, I shall here transcribe, with pleasure, Vol. ii.

p. 526. " These Emblems in the first Ages seem to have
 " been similar in most countries, and to have almost
 " universally prevailed. The sacred writers often allude
 " to them, and many of them were retained, even in
 " the Church of God. For the symbol thus admitted
 " was a very proper memorial, and all the emblems were
 " originally the best that could be devised to put people
 " in mind of what had passed in the infancy of the
 " World. The whole was designed as a display of
 " God's Wisdom and Goodness, and to transmit to
 " latest posterity memorials of the preservation of Man-
 " kind. The symbols in ancient times were instead of
 " writing; harmless, if not abused, nay of great con-
 " sequence when directed to a proper purpose. Such
 " were the Serpent, the Ark, the Iris, the Dove, toge-
 " ther with many others, to which there are apparent
 " allusions in Scripture. And when properly applied,
 " they were as innocent as the Elementary Characters,
 " by which the same histories were in after times re-
 " corded. The lifting up of the Serpent in the Wil-
 " derness, was as proper a prophetic designation, and
 " as pertinent to the People to whom it was exhibited,
 " as the purport would have been, if expressed by let-
 " ters, and written at length upon a table. It is true
 " that these symbols were at last perverted, and the
 " memorials above mentioned degenerated into idola-
 " trous rites and worship." See also p. 294.—Such are
 Mr. Bryant's excellent observations, and I shall only add,
 what stronger proof can there be of illiberality, or in-
 stance of the very worst reasoning, than to argue against
 any thing from its possible perversion, when such abuse

does not follow by necessary consequence, but is merely contingent. Would not similar arguing lead us to blame the very best gifts of the Almighty, and to condemn the very faculties he has bestowed upon us, because they are all capable of misapplication, and in as much as many of them are frequently misapplied.

The fourth objection is, That the Asterisms bear no resemblance to the objects whence they are denominated, and that the allusions on which I have reasoned in the third and fourth Chapters are far fetched and strained.

Let me be allowed here to ask, what relation or natural connexion subsists between words or combinations of letters, and the ideas or things of which they are the names. Certainly none but what is instituted and voluntary, imposed by Men for the end of communication. In like manner the connexion between that assemblage of Stars which compose Aries, and the animal itself is merely an institution that depends upon the Will of the Supreme: and was made for the most excellent purpose, to communicate truth of the highest importance. If then the want of natural connexion concludes against the latter system, it must a fortiori conclude against the former, because that is resolved only into the human will.—The fact is, that a natural connexion is not necessary for the communication of truth, but only for the original discovery of it.—The difference between a connexion instituted by the Supreme, and that instituted by Men seems to be this, that the former will produce sensible, real, and permanent effects, and consequently will announce those, i. e. be prophetic: and the latter will terminate with the present moment, i. e.

with the actual communication. And have we not seen grounds to believe the symbols to be such.

Did any real resemblance subsist between the Signs and the creatures, whence they borrow their names, we should in such similitude find the true cause: and to seek for any other cause would in such case be as absurd, as the explication founded thereon would be fanciful. But no writer supposes such resemblance: and therefore it becomes a question of real magnitude, why there should be such an agreement among Men upon a point of so arbitrary nature, when they differ so widely in almost every thing else. And what it does not appear that any man would have devised of himself in the first instance; and which so far as we can judge, man appears to have received in every case from teaching, can be accounted for only by referring it to the instructions of one who is more than Man. Thus this Problem seems to me resolvable only into the teaching derived from Revelation, the only adequate cause I can assign why the want of resemblance did not produce the greatest dissensions about them.

Let us consider what are those great truths, which all ages have received with the most implicit and universal assent; which are so congenial to the feelings of undepraved Man, that no nation was ever found so barbarous as to be divested of them, and which therefore may be justly pronounced, to be engraved on the mind? Are they not the belief of the Creation and the persuasions of a Future State: Principles these which are the Foundation of all Religion and Morality. If now we

enquire what are those instituted signs which both the Records of History and Fables of Mythology, prove from time immemorial to have met with the most universal assent, and to have acquired the most extensive and unbounded dominion over the mind of Man; what are they but these Asterisms: Symbols which on the hypothesis I have laid down, relate to the History of the Creation and the Fates of the World, and display those objects that ought never to be absent from the Mind, Death and a Judgment to come.

It may further be urged that I have made suppositions untrue: as when I speak of the immobility of the Earth or of the Heavens as solid. But here I only use those modes of expression, which untutored Man, while science was yet in its infancy, and the light of experience had not enabled him to correct the impressions he received from his outward senses, would have used, and actually did make use of. And had I made the contrary supposition, and attributed to him notions more just and accurate, I should have put him into a state the very opposite of that of nature, at the time that I endeavoured to trace his natural modes of expression.

“ Les anciens Astronomes admettoient autant de cieux
 “ differens qu’ils y remarquoient de differens mouvemens;
 “ ils les croyoient tous solides, ne pouvant pas s’imagi-
 “ ner qu’ils pussent sans cette solidité soutenir tous les
 “ corps qui y sont attachés.” *Encyclopedie. Art. Ciel.*

Hence arose the idea of representing the Heaven, by an Animal, which should have as many heads as they supposed there were different spheres; and which should never sleep, as the Heaven appeared to be in a state of

perpetual revolution. Thus India represents Vichnou sleeping on the Serpent Ananta, or the Heaven: and this may perhaps have given rise to the Egyptian Fable of Typhon, whom some have supposed the same with Satan; and who may perhaps have been represented under the same symbol as the Heaven.—For in Cancer we find Stars named Afini: but Plutarch tells us, “Ægyptii
 “ rufos detestantur & Afinum de præcipitio dejiciunt,
 “ quia Typhon, colore afinino.”—And again, “Zoro-
 “ astres, animalia aquatica, malo Genio, i. e. Arimanio,
 “ adjudicat.”

It may further be said: that *יָקִין* should be translated not Firmament, but Expanse: and that it *only* means the ambient Atmosphere, created on the second Day. But as our outward senses do not give us any notions of a limit to the Atmosphere, as they do to the Earth which appears bounded by the Horizon; we must therefore naturally suppose it unbounded, and consequently confound it with that space, in which the Heavenly Bodies appear placed: which space is called *יָקִין* in the xixth Psalm. And the expansion of something solid, viz. the Earth itself is denoted by the same verb, Is. xlii. 5.—Pagninus, “Ple-
 “ rique cum nostris, cœlum ipsum, ubi sunt Stellæ
 “ fixæ, intelligunt. Ego cum Hebræis hoc nomine et
 “ cœlum et Aerem contineri puto, utrumque Corpus
 “ rarum et expansum. Aere certe nihil fluidius, quem
 “ tamen Deus ita consolidavit ut quovis ære et adamante
 “ fit durabilior.” See Taylor’s Concordance; who applies it also to that other Firmament or spacious Extension above the Clouds, where the Heavenly Bodies are placed.

It may be further said, that if this hypothesis be true,

the history delivered by Moses in the 1st and 2nd Chapters of Genesis, may perhaps have no better foundation than some uncertain Egyptian Tradition. To this I answer. The Egyptians could not have taught it to Moses; because they did not know it themselves. For it is evident that no person can understand the system here proposed, unless he knows the meaning of the sixth Sign, on which the whole depends. And this he could not know, unless he knew that an Ear of Corn signified the Year. Now all the Wise men of Egypt were ignorant of this Fact.

Besides the Egyptians seem to have made the Bull the Hieroglyphic of the Earth or dry land: which alone would prove that they understood it not. But that the Patriarchs understood it, at least partially, I am persuaded from Heb. xi. John viii. 56. where Christ says, Abraham rejoiced to see his day, and he saw it and was glad: and again from Luke x. 20.—24. compared with Matt. xi. 25. 29. He there tells his Disciples of names written in Heaven; of things hid from the wise and prudent, and which they had eagerly desired to see, and yet revealed unto Babes: and that his Yoke (which word may also signify Balance) would bestow Rest to their Souls.

CHAP. IX.

In which the Uses to be derived from this System are pointed out.

I PROCEED in the last place to state the advantages, which these enquiries seem to me calculated to produce.

And first, I think we may hence give a rational and consistent account of the Origin of Idolatry, and particularly of that species of it which consisted in Animal Worship.—Could we allow ourselves to believe in the disgusting Picture which Horace gives of the first Men, that there was a time, when they were “mutum et turpe Pecus:” we could find no difficulty in the supposition that they might have once been sunk into such depravity as to pay divine worship to false or malignant beings, and even to the Brute Creation. But taught as we are by the Light of Scripture to form better notions: it becomes a matter of real difficulty to conceive how beings created with such ample Endowments and noble Faculties could have fallen into such Corruption. Now this appears to me most naturally resolved into Errors concerning the nature and intent of the symbols of which I have above treated. Thus the first Men were taught in the first Sign to recognize a relation of

the Supreme to his Creatures : which their successors in process of time lost sight of, and considered it as an absolute symbol, and not as merely the mark of a relation. Hence they would have been led to pay it a divine worship, which in a succession of ages would have extended itself to all the other Signs, and from thence to the animals themselves, and to the things symbolized. And the last Sign being the symbol of the deceased : the worship of it would have led to the practice of deifying and worshipping their deceased Ancestors. And thus we may connect all the different species of Idolatry together ; and at same time connect Animal Worship, with the homage paid to the Heavenly Bodies. And this Doctrine seems confirmed by the well known Fact, that exactly in the same manner, the doctrine of the real Presence has introduced what has been termed Idolatry in a neighbouring Church ; when what was intended merely as commemorative lost its original designation, and the words of Christ were supposed to be literal and not figurative, and to imply a real transubstantiation. Among the many causes of the rise of Idolatry assigned by the Author of the Book of Wisdom, xiii. 2. the Circle of Stars or the Zodiac finds a place. Maimonides in his Treatise Aboda Zara, describes the Zabian Idolatry as the earliest among men : and as arising from mistaken notions which the world had formed concerning the uses of the Heavenly Bodies, and that they had been formed for the purpose of being Governors of the World, and subordinate to the Supreme. In process of time they went still further, and Maimonides, Moreh Nevochim, Pars. iii. c. xxix. says, "*Præter Stellas quas appellant Deos minorum gentium,*

“statuunt nullum esse Deum: agnoscunt quoque Platanetas et duo Luminaria esse Deos.”

And here the course of my argument requires me to examine what a most eminent Author, the ornament of the age he lived in, and the country which gave him birth, has said upon this subject in the divine Legation of Moses.—Having proved by the most ingenious and satisfactory Arguments, that Symbols were the true original of Animal Worship in Egypt, vol. ii. p. 166, and that Hieroglyphics contributed principally to it: he nevertheless objects B. iv. sect. 4. to the opinion of Lucian, who in his Treatise de Astrologia had told us, that the Egyptian custom of distinguishing the Constellations, and marking each with the Name of an Animal, gave the first occasion to Brute Worship. Had Warburton combined his own Conclusion with the Fact asserted by Lucian, instead of endeavouring by Argument to overthrow that fact; he would have made the discovery which I have presumed to offer and which is this; That the Asterisms are so many Symbols. To Lucian's account his objections are these: “First, This way of distinguishing the Constellations was common to all nations, whereas Animal Worship was limited to Egypt and its Colonies.” Whence he would conclude that Animal worship ought to have been common to all nations, because the effect should be as universal as the cause, were Lucian's principle true: but that this was contrary to the fact.—I deny on the other hand that Animal Worship was peculiar to Egypt, for the Syrians and Chaldeans worshipped Doves and Fishes: and observe that it is only where the effect produced is a necessary effect,

that it can be said to be as universal as its cause.—But I do not consider Animal Worship as the necessary but the contingent effect of the Aserisms: and therefore hold the general cause capable of receiving various modifications from adventitious causes and particular local circumstances.—Thus in Egypt I hold Astronomy, or the knowledge of the Aserisms, to be immediately derived from the first Man, and coeval with true Religion: and consequently prior to their Theology, which was a corruption of the original Patriarchal Revelation. Whereas I hold the reverse to be the case in Greece, where I think their Theology preceded their Astronomy or knowledge of the Signs. For when the first Egyptians landed in Greece, it was in a country inhabited by Savages indeed, but whom we have no reason to believe destitute of every impression of Religion, (for what Savage Nation has ever been found so) but unacquainted with Astronomy till they learned it and the Sphere from Egypt, and afterwards derived from this last and Phœnicia a Mythology adapted thereto. Hence the knowledge of the Aserisms produced an effect on their Religion in Egypt which it did not in Greece: because in one country it preceded their religious objects of worship, which it did not in the other.

The second objection of Warbuton is this—"This way of solving one difficulty creates a greater: For now there will be nothing left in Antiquity to account for so extraordinary a custom, as the giving to one Sign, the name of Ram, to another a Scorpion, &c." To this I reply by referring to what I have already proved in this Work: which points out a reason unknown

to Warburton, and intirely independent of Brute Worship. But Warburton proceeds and says further: "But
 " if for distinction sake, those things were to have a
 " Name, which had no shape; why were they not ra-
 " ther honoured with the Titles of their Heroes, than
 " of their Brutes. Would the polite Egyptian Priests,
 " who first animalized the Asterisms, do like Tom Ot-
 " ter in the Comedy, bring their Bulls and Bears to
 " court?" To this I answer: Had the origin of the
 Asterisms taken place at a later period than that of the
 first Man, this would certainly have happened. And
 therefore Warburton's words clearly prove the truth of
 my System; for if they had Heroes or distinguished per-
 sons at that time, it would have been with their Images
 and not with those of Crabs and Lions, that human flat-
 tery would have peopled Heaven. But the first Man in
 Paradise had no objects to contemplate except the Brute
 Creation; and therefore his Zodiac could be composed
 of them only.—But Warburton proceeds again: "The
 " matter of fact is just otherwise; and Brute Worship
 " gave birth to the Asterisms." Here we see that his
 sagacious mind perceiving the relation between the Sym-
 bols and Asterisms, and that of Brute Worship with
 both; can solve the difficulty only by supposing the Sym-
 bols the cause of Animal Worship, and this last the
 cause of the Asterisms: whereas I suppose the Asterisms
 to be Symbols, and to be the cause of Animal Worship.
 But this assertion of Warburton is so contrary to my
 doctrine that I must attempt to shew the weakness there-
 of; and this I shall do by reasoning only on propositions
 laid down by himself, from which I will make it clear

that he contradicts himself as much as he does me, and which is still worse, that he contradicts fact. Now he has two principles, of which one is this: The Aserisms were known in all nations. Another is, Brute Worship gave birth to the Egyptian Aserisms: and these last he considers as the necessary effect thereof. Let us make a syllogism of these, and our reasoning will be this:

The Aserisms were common to all Nations,
Brute Worship was the cause of the Aserisms,
Ergo, Brute Worship was common to all Nations:

Which conclusion being contrary to fact must be false, and therefore one of the premises must be false. But the major is evidently true. Therefore the minor must be false, that is, that Brute Worship was the cause of the Aserisms.

A second advantage to be derived from these enquiries is; That hence we can give a rational account of the rise of the science, falsely so called, of Judicial Astrology. What opinion seems less intitled to be received in the world, and yet has obtained a greater dominion, and that from time immemorial, over the mind of Man, than this? That the human mind eagerly pants after the forbidden knowledge of the future we can easily admit: but that the positions of the heavenly bodies should communicate this knowledge, seems almost inconceivable. An easy and natural solution of this difficulty seems presented by what I have above said of the Prophetical sense of the Twelve Signs. The early rise of Astrology is attested by Selden, De Diis Syris. Synt. i. c. 1. "A lon-

"ge vetustissimis nec a rerum primordio ita diffusis,
 "Astrologiam emanasse statuunt plerique, et Sethi be-
 "neficiam agnoscunt. Quin et locos XII ex veteri
 "Ægyptiorum doctrinâ innuisse Homerum putant in
 "Iliade A, ubi memorat Deorum iter XII. dierum per
 "Africam, et singulis domum a Vulcano factam tribuit."
 The same early origin of Astrology is asserted by Jose-
 phus: who confirms the tradition that a double destruc-
 tion of the world had been predicted. And Mr. Costard,
 History of Astronomy, p. 33. acknowledges the early
 rise of Astrology. His words are, "Astronomy, I am
 "afraid, originally owes its birth and progress to Astro-
 "logy." Mr. Bruce, B. ii. Ch. iii. "Ptolemy gives an
 "Observation of Sirius rising heliacally the fourth day
 "after the Summer Solstice which answers to the year
 "2250. before Christ, and there is reason to believe the
 "Thebans were good Astronomers long before that pe-
 "riod."—Memoirs of French Literati relative to Egypt,
 p. 443. "A Persian author, who wrote anno 1412, tells
 "us, that in the year 839 of the Christian Æra, a book
 "was found in the Pyramids, written in characters not
 "generally understood. That it mentioned Celestial
 "Observations made for their Construction; and others
 "still more ancient, from which a Prediction had been
 "discovered, importing that an Inundation (or a Cala-
 "mity, as Langles calls it) would overwhelm the Earth.
 "These observations pointed out also the time by refe-
 "rence to the Zodiacal Signs, and gave occasion to con-
 "struct the Pyramids 4331 years before the time this
 "author wrote." See also Murtadi's Egypt. Hist. p.
 25, 31, &c. Such facts deserve to be compared with

what I have above said of the Prophetical sense of the second Sign.

Let us now suppose that the true method of interpretation had been lost, which must have been the case when Men exchanged the Language of Nature for that of Art or Institution; and yet that a Recollection did subsist, that the future was to be discovered by the help of those Signs: and we shall be able hence to form to ourselves an Idea, how such extravagant doctrines as those of Judicial Astrology, could have found admission into the human mind, and acquired so compleat dominion over it.

A third advantage, and that of the greatest importance, will be this: That these principles exhibit a sensible and striking attestation to the Truth of the Mosaic History and to the Prophecies of the Old Testament: connecting the great Truths which our Religion teaches, with what all the World has universally believed, and considered as sensible representations of something which they never were able to give a satisfactory solution of. And thus also, we may be enabled to form a parallel between the Work of Creation and that of the Redemption of Man, i. e. between the Natural World and that of Grace: and to derive many beautiful analogies from one to the other. For example: the six days of Creation, consisting each of an Evening and Morning, will furnish twelve distinct Periods, having probably some correspondence to the twelve Periods composing the duration of all things. And as the third Day would, on such hypothesis, correspond to the sixth Sign, and the sixth Day to the twelfth Period, or that of the Resurrection: so perhaps the space

of three days between the Death and Resurrection of Christ, might be implied by the three days that elapsed between the third and sixth days of Creation.

La Pluche has, it is true, attempted to solve these instituted Signs by the system of Physical Accommodation: a system, which as it proved a main supporter of the heathen Idolatry, so in the hands of Mr. Volney it is made a basis for erecting the fabric of modern infidelity. But how shallow and trifling is that explication, which undertaking to solve an Allegory, where what is expressed is always different from what is understood; can see in the Signs of the Ram and Bull, only the animals so called: and in the Fishes only an allusion to the time when the Fishery is most productive.—The work of Mr. Volney is truly styled the Ruins; agreeable to its Title, it menaces destruction to every thing that has justly commanded the respect and veneration of Man; it would rob men of the inestimable blessings of peace and good order, of the endearing ties of social connexion, and consequently of what constitutes both public and private happiness; by breaking the salutary restraints of religion, it would banish peace from the human breast, and rob it of its firmest support in Life and surest consolation in Death.—But its baleful influence is not confined to these alone; it carries in itself the seeds of its own Ruin and Confusion; and it would almost require a volume, to enumerate the contradictory and jarring Atoms, of which this Chaos of Confusion is composed. The Reader therefore will I hope excuse my not entering upon this subject any farther: and will, I trust, in this work of mine find a satisfactory solution of many

points, and see how easily on these Principles we may overthrow the infidel Attempts of this and the like Writers.

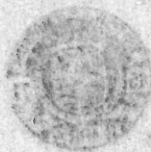
Another and great advantage of these Enquiries will be this. Many parts of the Mythology of various nations, have no small resemblance with Truths taught by the Mosaic and Christian Revelations. Being antecedent to Christ, and some of them perhaps to Moses: they have afforded an handle to Volney and other infidels, to calumniate and represent Revelation as engrafted on Mythology. On my Principles the Conclusion is the very reverse, viz. that the fables of Mythology, at least of the Egyptian, were engrafted on Truths communicated at the Creation, but in a manner very narrow and contracted; and afterwards more fully unveiled and developed by Moses and by Christ. And thus Fable will appear to be only the Perversion of antecedent Truth; a fact which is confirmed by every thing we know of Nature, where Truth is always first and Error comes afterwards.

F I N I S



ERRATA.

- Page 21. Line 29. *for* L. i. P. 22. *read* L. iii. P. 206.
Page 24. Line 14. *for* intr uth *read* in Truth.
Page 25. Line 1. *for* the Egyptians made, *read*, some
have made.
Page 39. Line 10. *for* Pf. lxxvii. 9. *read*, Pf. lxxvii. 18.
Page 41. Line 11. *for* the Egyptians wished, *read*, some
have wished.
Page 64. Line 7. *after* lanx, *add*, Rabb. עול *Lingua* Sta-
teræ.
Page 114. Line, 21. *after* Name, *add*, Jesus Christ, the
Son of God, the Saviour.
Page 117. Line 8. *after* hours, *add* solely.



ERRATA

Page 21. Line 20. for I. in P. 200.
 Page 21. Line 19. for I. in P. 200.
 Page 21. Line 1. for the Egyptians made, read some
 have made.
 Page 20. Line 10. for P. 127. read P. 128.
 Page 41. Line 11. for the Egyptians wished, read some
 have wished.
 Page 64. Line 7. after Name, add, John, the
 1275.
 Page 114. Line 11. after Name, add, John, the
 Son of God, the Saviour.
 Page 117. Line 8. after Name, add, John.



